

The Herald

VOLUME LXII.

BOSTON, WEDNESDAY, FEBRUARY 18, 1885.

NUMBER 7.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
89 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.
ALONZO S. WEED, Publisher.

15¢ All stationers in the Methodist
Episcopal Church are authorized agents for their
locality.
15¢ Price to all ministers, \$1.50 per year. All
other subscribers, \$2.50 per year.

Specimen Copies Free.

PSALM CXVI.

BY LUELLA CLARK.

Sing, sing unto the Lord!
Sing praises to His name!
Sing, all the earth, with one accord,
And spread abroad His fame!

Sing to Him, South and North;
Exalt His name and bless;
And show His great salvation forth,
His loving tenderness!

To every outcast race
His glory wide declare,
The wonders of His saving grace
Which all may freely share.

For, lo! the Lord is great,
And greatly to be praised;
Above all gods His princely state;
By Him the heavens were raised.

Honor and praise and might
Surround His presence wide,
And in His temple, day and night,
Beauty and strength abide.

Give, give unto the Lord,
Kindreds and people all,
The glory due His name and word,
And in His presence fall!

Yea, worship ye the Lord!
Holy and just is He!
Fear ye before His judgment seat;
He judgeth righteously.

He reigns; ye heavens, rejoice!
O earth and roaring sea,
Ye fields and woods, lift up your voice!
He reigns, and blest are ye!

Be glad before the Lord,
Praise ye His name and bless;
For, lo! He cometh with His word
To judge in righteousness!

LETTER FROM EUROPE.

BY REV. ABEL STEVENS, LL. D.

A sort of mania seems lately to have taken possession of the cabinets of Europe for the appropriation of foreign barbarous, or semi-barbarous countries. To the surprise of the world, Germany, hitherto so domestic in her policy, has suddenly appeared in this field of national enterprise. We not only hear of her appropriation of a portion of New Guinea, much to the astonishment of England and the alarm of English Australians, but we are not less surprised to find a German expedition return to Ambriz, Africa, after an attempt to explore the interior. She has lately gained two or three small positions on that coast; and the Spanish and English journals are complaining of her "insolence" in infringing on their claims in respect to Borneo and the Sooloo Islands. Bismarck, though understood to be opposed to German emigration to America, seems disposed to form more distant colonies for his migratory countrymen. It may be doubted, however, whether they will not continue to prefer the nearer and better home which America offers them.

The French seem to be thoroughly infected with this ambition for foreign territory, though colonization is generally supposed to be quite contrary to the Gallic idiosyncrasies. The Frenchman loves his native land more, perhaps, than any other European, save the Swiss. Algeria is a foreign possession but hardly yet a colony, except for the army and some enterprising, mercantile adventurers, who generally expect to return home again after making their fortunes. Nevertheless, France cannot resist the prevalent mania for foreign dominion. She has her expedition on the Congo; and she is grasping at some of the very ends of the earth. We all know how she has been struggling, during some years, for a larger and securer lodgment in Madagascar. She still holds on to her slight, local position in India; but the English take power, all around her, deprives her of any hope of important advantage there. She has, therefore, struck out for a fairer field in southeastern Asia; and Tonquin is her grand objective at present, with the Chinese war as its most interesting incident. Her aim in this vast field is really magnificent — much more so than is usually supposed. She wishes to create, for herself, a new India, equivalent, if possible, to the old one which she lost

to England; and the few foreign readers of the books of her recent travelers there, can hardly doubt that, if she gets safely out of her Chinese struggle, she may realize, to a considerable extent, her bold design. She will have a commercial field of almost illimitable resources, especially if she secures the northern regions, bordering on the Chinese boundary; and this is really the ultimate aim of all her late diplomatic and military strategy in the East. The great waters that run southward, through her present possessions, reach far into the interior of China; and, if she gets sufficient command of them up to the Chinese line, she may be able to divert an immense trade to her own southern outlets, so much nearer to Europe than the more eastern parts of China. She can also readily extend her territory. The European journals already speak of her probable designs on Siam. With Siam on the left, Cambodia in the centre, and Cochin-China and Tonquin on the right, she may make for herself a colonial empire in southeastern Asia, only second to that of England in India. This is her ambition, however extravagant, or futile, it may seem to foreign political critics.

The world has long been familiar with the progress of Russia eastward. She reaches over the whole of northern Asia, and extends a friendly hand to our own northwest territory, her purchase from her. In the south she infringes on Persia; and in the vast intermediate region, with its complication of small, barbaric, and ever-fighting and riotous states, she is continually advancing, subduing them to a certain degree of order — despotic order, indeed, but the only kind, perhaps, for which they are yet fitted. England is in continual fear that her ambition may overleap the Himalayas and seize on India.

England herself has long been the leading nation in this ambition for foreign territory. She has founded all Anglican North America and Australia; she has dotted the west, the south, and southeast of Africa with her military and commercial posts, and has held its northeast (Egypt) under an ambiguous sort of control for years; and, perhaps, the best result, for both Egypt and the world, would be her prompt and absolute appropriation of it, and of the Soudan also. Notwithstanding her apparent hesitancy in this direction, she may find that her present complications there may require her to do so, especially if no disaster overtake the army of Wolseley. Her great field is Asia; her Indian empire is one of the marvels of history. She now rules there more than two hundred and forty millions of subjects — a fact which seems almost incredible to the imagination itself. And then, to the southeast, she holds Ceylon, and stretches thence her scepter, still southeasterly, to her vast Australian domain, to Oceania — now recognized by geographers as the fifth section of the world.

One of the most remarkable, and, probably, destined to be one of the most important, features in this foreign policy of the European nations, is the present interest among them for the region of the Congo. The congress, at Berlin, respecting it, has kept Europe on the qui vive for some months. Our own country has shared in this notable convention, and very properly; for, besides our commercial interest in it, it owes to our countryman, Stanley, its real initiative. His bold adventure (while in the lake country where he found Livingstone) of descending an unknown river to the Atlantic coast, and thereby identifying it with the Congo, has opened the question before Europe, and now promises to open the very heart of the "Dark Continent" to the commerce of the world and to unimagined African developments. Some thinkers predict that Africa will become the next great theatre of colonization for the surplus population of Europe, and that another "new world," for settlement and civilization, will, sooner or later, be opened there. The Berlin Congress has, at least, been devising an extraordinary programme for the immense Congo region. A commonwealth is to be organized there under the protection of the leading Powers; its territory is to be

neutral ground; the slave trade is to be excluded; and free trade, for all nations, established. It will be, on paper at least, a unique political organization — a novel experiment in government. Religious bodies have already sent missionaries to the Congo, and a mission steamer now ploughs its waters. It gives access to the heart of Africa; to the lake region of Livingstone and Stanley; to the very sources of the Nile; and its resources for commerce are incalculable.

I have brought this subject before your readers for two reasons. It is interesting, first, as a present phase of European news, a sign of the times in the political heavens; and, secondly, still more interesting as promising beneficial results. It would seem that the time has come for a general utilization, if not, indeed, renovation, of long-neglected, and also of old, effete sections of the world. This age of railroads, steamships, telegraphs, and irrepressible commercial enterprise, is hastening the race on to new and grand consummations. It is probable that, before a century has passed, Asia will be threaded with these steam and electrical lines of communication, and it is hardly conceivable that such intimate relations of the civilized with the barbarous or semi-barbarous world, such powerful interchange of thought and business, can exist without dispelling the darkness of the East. Africa will, probably, within that period, be generally penetrated by the same great, modern means of civilization, and be, more or less, dotted with interior posts of trade and settlement; it is not unlikely that its healthy, interior highlands will, before that time, be the theatre of general colonization. All the barbarous, or semi-barbarous islands and outlines of the world, now being so ravenously seized by the European powers, will probably, before that period, be appropriated, and, we may hope, renovated.

Such seems to be the process now energetically going on for the speedy subjugation of the whole earth to what we call modern civilization. Countries that resist it, will have to give way before it, and their people be superseded by colonists. Those that accept it, if not of very low race, may find in it auspices for a better destiny. India is finding it so under the control of England. Japan, after being opened, by the American navy, voluntarily accepted western civilization, and promises to be a renovated people. China is tending, though hesitatingly, towards the same policy, and may find her regeneration in it. The lower races will probably die out under the process, as we see with the aborigines of America and the South Seas. But this seems to be a law of nature, and, though it may be an incidental evil, it must be an ultimate good. The process, then, we may repeat, is, upon the whole, beneficent, and promises a better era in the history of the world.

TEMPERANCE.

By Prohibition under Constitutional Amendments.

BY REV. ROBERT ALLYN, D. D.

In religious, moral and social importance to our people, no topic exceeds this of personal temperance, or, if you please to name it so, total abstinence from all intoxicants. While it would seem as if the question of the practical, and indeed the theoretical, usefulness of stimulants ought to be resolved intuitively, or self-evidently, yet we do find that prejudice, interest, acquired habit, and social customs cast such a spell over this matter, that the community are by no means unanimous on it. It does seem to a candid mind, unfettered by passion, that the question, "Do intoxicants, or stimulants, or narcotics, injure the human system?" ought to admit almost as easy an answer as another: "Will a nerve bruised or pierced cause pain?" or "Will blood flow when veins are cut among the muscles?" Yet everybody knows that as soon as we ask about these poisons, the respondent wishes us to explain: "Do you mean used in excess, or in moderation?" "Do you intend to ask about use in health or in disease?" Of course we mean in health, and ought to mean both in

moderation and in excess. We refer to the question of disease to the doctors at once, and deny any good to these articles in any quantities.

Now, what does this ignorance or lack of axiomatic confidence in the general truth of the injurious effects of stimulants signify? One of two things: either that the question has not been sufficiently and conclusively argued before the people, or that the people, physically and morally, habitually and constitutionally, are so diseased by this use of stimulants, as to be unable to see the truth and obey it. Both of these suggestive alternatives may be true in part, and may by their interaction make the situation worse. But however this may be, whatever force may be given to one or the other, or to both, does not the fact imply the need of further and more radical instruction of the people, and of a still greater patience in dealing with habits and modes of action and thought so deeply imbedded in the minds of the masses of mankind? In other and direct words, are we far enough advanced in our arguments before the public to make constitutional prohibition, or any prohibition, so popular that it shall be an assured success? It is not here hinted that absolute and unconditional prohibition of the manufacture and sale of intoxicants, stimulants and narcotics, is not an end to be aimed at in the immediate future. The query is, have we yet laid a foundation in the minds and consciences of men, and in the social and business habits of the community, sufficiently broad to bear so immense a structure as prohibitory legislation necessarily contemplates? Look at a few points.

1. Are not the majority of the male population of the country yet in such a condition, both of mental and bodily habit, that they want liquor handy to be had on occasions called suitable? And "suitable" will have a very elastic meaning, you may be sure, such as the meeting of a friend, a fancied headache, an incipient cold, a political gathering, a solitary ride, or a convivial assembly. My observation will answer this question in the large affirmative.

2. How many of the men now in middle life, and not abstainers, have, at some time in their lives, been personally pledged to the principles of total abstinence? They "took the pledge," as we term it, and have forgotten it wholly. They are not by any means sots, and hardly could be called habitual drinkers. But special occasions do tempt them to drink, and, in fact, they are not among the friends of temperance — are, indeed, to all intents and purposes, our opponents, and the most dangerous ones, too.

3. What is called by courtesy literature, that is poetry, fiction, essays, tales and sketches, are as yet saturated with ideas and images lauding and glorifying in the beneficial and exhilarating joys of wine, punch, brandy and other good liquors, which, as they imply, are the promoters of convivial fellowship and wit. I took occasion to examine a volume of "Popular Songs," collected and published not long since, and sold in large numbers. Out of a thousand of these songs not less than a hundred and fifty were directly in praise of wine, or made such suggestive, or direct allusion to the joy it gives, as to be more dangerous than the direct ones. Read Dickens, or Thackeray, or Scott, or almost any novel of so-called fiction, or history, or biography, and mark the prominence of drinking in the scenes, and the venial weakness of the characters. It will be said these are mere mirrors of the times, and simply tell what people do. That is exactly the point. People do drink wastefully and alarmingly, and it is still fashionable to drink. They do not yet see the evil of it with sufficient conviction to stop it for themselves. And it is vastly popular to represent the abstainer as a cold-blooded calculator and a plotting villain, or else as a weakling.

4. Besides, there is, especially in this country, a sentiment in favor of such a large individual liberty and personal freedom, as implies that men are likely to develop better characters when left to contend with temptation, than when "protected," shielded from allurements, coddled and petted; that hundreds of the

"progressive thinkers," "rational philanthropists," as they insist on calling themselves, do truly doubt, and by example spread their doubts, as is too often the case with all doubters, far more widely than they could by words, whether it may not, after all, be better for the race to let this whole matter alone, and leave it to the influence of evolution, or at least to the survival of the fittest, to work out the result of producing a strong and temperate race by the gradual destruction of the very weak and the selection of the strong to bring in the age of reasonable temperance.

Are not temperance people, while urging a desirable end, forgetting these several points? It is doubtful whether any permanent progress can be secured until the majority of the male citizens, who now enact the laws, and who, as the occupations and functions and dispositions of the sexes now are and are likely for centuries to be, must be the enforcers of those laws, are convinced and made to be practitioners of the principles of total abstinence. And so long as there is such a backsliding from the pledge of total abstinence, or, in other words, till a pledge to abstain from drinks is made far more sacred and binding than now, we temperance lecturers have a very immense work on our hands and a grave duty to discharge. It is a sad fact that a man's promise not to drink or smoke, especially if made to a woman or in a public temperance meeting, is a very slight resistance to appetite, or inclination, or lowliness of spirits, or discontent, or even to convivial solicitation. Here is a field of labor, and till it has been cultivated, how much of a harvest of earnest support to temperance legislation can be expected from the majority of male politicians?

Then our ideas of personal freedom may need considerable revision, as well as the practice of the literary journals and magazines of the times. Our public newspapers — very little influential in politics, as the last presidential campaign seems to have shown — are under control, largely, of a hostile element, and need to be captured and enlightened.

The suggestive inquiry which I close is, Should not we do more of this wider arguing, going over the ground of the uselessness, the harmfulness of drink, with a still more vigorous iteration, but above all seeking to hold, with a tighter grip, the young who have pledged themselves to the noble principles of total abstinence which they once swore to abide by and maintain? Is there not a long debate, and a very fundamental one, yet before us? In fifty years what a glorious progress of temperance! Are there not fifty years more for us of honest argument, already we might say overwhelming, but not yet triumphant nor prevalent, before we can adopt Constitutional Prohibition and secure it as completely as we secure legal prohibition of theft? Truth is mighty and will prevail, we say. But when?

WORK IN INDIA.

BY REV. E. W. PARKER, D. D.

DISTRICT CONFERENCES.

Since returning to India we have visited three district conferences in the North India Conference. Two of these — the Oudh and the Rohilkund — are very large, having about 125 members each, mostly natives. Each of the charges had, as usual, appointed a steward, a class leader, and a Sunday-school superintendent to represent the different interests according to discipline, and most of these were present. All the native brethren enter into the work of these conferences with great animation and enthusiasm. They seemed to me to be nearly as bad as the General Conference, for many of the discussions had to be choked off with the "previous question," or by the president urging them to a vote. The questions discussed were concerning examinations, renewal and giving of licenses, day schools, Sunday-schools, pastoral support, temperance, tobacco, camp-meetings, the Sabbath, dress of native Christians, marriage of children, etc. A committee was appointed to endeavor to secure land for a permanent camp-meeting in one of the districts. All the work was carried on with the greatest harmony between the natives themselves, and between them and the missionaries. The third conference was on Bro. Zuhur-ul-Haqq's district. All the members of this district conference are natives; in fact, no American or European resides within the bounds of this district, hence we visitors were the only foreign-

ers present. Bro. Haqq held a camp-meeting at the same place immediately after his conference.

Nearly all of the local preachers and exhorters of these conferences are really traveling preachers, acting as junior preachers, and they are all appointed at these annual district conferences. They all, with one exception, went cheerfully to their work. One man in Bro. Haqq's district was dissatisfied with the place given him in the country, as he desired a city appointment. He at first refused to go to his work, but finally consented, requesting, however, that as soon as an opening offered, he might be transferred to another district and placed under an American, as he believed a missionary would promote him faster, and aid him more in securing an increase of salary than his native brethren did. I attended some of the meetings of the preachers in charge for arranging appointments and fixing salaries. Salaries of all local preachers and exhorters are fixed by vote in this committee, or "cabinet," and here, also, the natives are in the majority, but perfect unanimity prevailed. The final fixing of salaries is, of course, with the finance committee, yet I believe that the action of a district conference has been reversed. So that the salaries of most of our native preachers are fixed by a committee a large majority of whom are natives. Our finance committee is composed of Americans and natives together. We have no conference, or committee even, where our native brethren have not equal voice with ourselves. Hence the harmony that prevails in our mission. Any complaint against any action or plan cannot be made against the missionaries, but against a body made up of American and Hindustani preachers working together, and in most of these the natives have a majority.

BARKLEY THEOLOGICAL SEMINARY.

We were also permitted to be present at the closing exercises of our Theological School. The graduating class numbers twelve young men. Six of these had a very fair English and Hindustani education before they entered this Seminary, having completed the middle, or business course of Government. Four others had the same course in Hindustani, but had learned less English. The other two had a fair education in common branches. This is considered the best class that has ever graduated from this school. The mixture of names in the class is interesting: Samuel Wheeler, Kuller, S. John, Gura Djal Singh, Joseph Dyeell, B. Marquis, Karim Masih, Luke Franklin, Shad Ullah, A. G. McArthur, Robert Turner, Paucham Singh. This illustrates the mixture of European, Hindu and Mohammedan names that are common among our native brethren now.

VISITING THE CHURCHES.

As we still had a few weeks of leisure before our conference would meet, we took a tent and went into the country, visiting and aiding our brethren in places where native preachers are in charge. We were heartily welcomed everywhere, and we examined the schools, preached to the churches, and endeavored in every way to ascertain in what spirit the laborers are working and the amount of success that the work promises. We found the brethren everywhere cheerful and happy in their work, and our conviction is deepened that these men have the spirit of Christ and are His faithful co-laborers for the redemption of this land. In the extract from Dr. Thoburn's book, printed in the Herald some time since, he relates how the native brethren troubled him with their demands concerning their salaries. Another spirit seems to be fast taking possession of these men, for in all this trip, visiting and conversing freely with the preachers of all grades for about six weeks, only one man has said one word to us about salary — and that one the man referred to above who wished to be under a missionary, and wanted a city appointment. Success is attending the labors of our native brethren, and they are growing more and more into the spirit of the Master.

One little occurrence was of special interest to us personally. Twenty-five years ago I preached my first little sermon in the Hindustani language in Bijpore on Christmas day. This year we were in Bijpore again on Christmas day and at the request of the preacher in charge — who twenty-five years ago was a little native lad who had just come to us asking to be educated — I preached in the large hall of our mission school-house to about five hundred persons, mostly young men, on the preeminence of Christ. Old things are passing away.

LETTER FROM MICHIGAN.

A cold, heavy, and blinding snowstorm is prevailing here to-day, such as is only experienced in high northern latitudes. I am shut in from my pastoral work. I am now in the fifty-eighth year of my ministry. I cannot, though long separated from those with whom I spent my early years, forget the past. I have thought much for a few days past of the friends and scenes of those far-off days. I was converted, and united with the church, under the labors of your venerated father. I can see Thomas C. Peirce as though it were yesterday, standing in the pulpit of the

old chapel in Danville, Vt. I hear still his able, earnest and eloquent appeals, and see flocking around him, and the altar of prayer, my young associates, many of whom were converted, and united with the church, several of whom became Methodist preachers. I have thought some of those old friends may yet live — though many, I know, have passed to their reward — and might be glad to hear from me.

I commenced preaching Dec. 27, 1827, and united with the N. E. Conference, I think it was in July, 1828, was appointed to Chelsea circuit, the next year to Athens circuit in the southern part of Vermont, for two years on what was called West River mission — all new ground for Methodism — one year on Weatherfield circuit, the next year on Rochester, and then was returned to Chelsea. My other fields of labor in the N. H. Conference were Newmarket, Concord and Claremont, N. H., and two years at Barnard, Vt. I was transferred from there to the Genesee Conference, western New York, in 1843, where I spent twenty-five years, and in 1867 was transferred to Michigan, where I have spent eighteen years. I have been always in the effective relations.

At the last session of the Detroit Conference, I was stationed at Calumet, L. S., some six hundred miles north of Detroit. This is a mining town, situated in the centre of the copper region of Michigan. This mine has been in operation about eighteen years. We have a town of about nine thousand inhabitants, all dependent on the mining operations. The capital stock of the company is mostly, as I am informed, from your city. The miners are, to a very large extent, from Cornwall, England. Our church numbers 165, but our congregations are large, varying from five to seven hundred. The Cornishmen are famous for attending church, and all expect the pastor to visit and pray with them as much as do the members of the church. It is a very peculiar and important field of labor.

I am now in my seventy-eighth year, but am yet sound in mind and limbs, and love, as ever, the work of the itinerant. God in His providence has given me health through all these years; and if I may judge from the past and present, I have a few years more of active labor before me; and, by the blessing of God, all shall be given to the church. I sometimes feel, as I look over the past, and inquire for those with whom I labored in the years long gone by, that I stand almost alone in the active work — quite alone, but for the many faithful men who have entered the field since that time.

I do not regret that I gave my young life to the work of the ministry in the Methodist Church. God called me to this work, and to be a Methodist minister. I have never had a temptation to enter any other church or any other field of labor, and I expect "my body with my charge to lay down."

J. M. FULLER.

IS IT SO?

BY REV. D. B. RANDALL.

In an article in the Herald of the 4th inst. headed "A Remarkable Event," by Rev. A. Lowrey, D. D., I find the following statement: "That such a meeting should burn through an entire week in Brooklyn, and not a representative from our Missionary Society present, was something discouraging; and that no note should have been taken of such an event, whether wise or unwise, by our local organs, is to be regretted."

Is it a fact that fifty-three missionaries, including men, women and children, should sail from New York for Central Africa under the lead of Bishop Wm. Taylor, and not a representative of our Missionary Society present to bid them farewell and to invoke God's blessing upon them and their work? What does it mean? Is Bishop Wm. Taylor a Bishop of the M. E. Church for Africa? If so, why was not his work recognized by the Missionary Society of our church? Does the fact that he is opening a self-supporting mission in Africa shut him off from the sympathy and benevolence of our Missionary Society? If so, may not the members of our church be allowed to direct a part of their contribution, at least, to the redemption of Africa, not through the death-trip of Liberia, but in the common-sense enterprise inaugurated by Bishop Taylor?

It seems to me that the Missionary Society of our church, whose object is the conversion of the world, Africa included, should not only have been present on that occasion by its authorized representatives, one or more of its Bishops included, but should have called the attention of the church to the zeal of the leader and his noble band of followers, and urged prayer and contribution in behalf of the noble work; if not for their support, for their setting out and to supply them with those things necessary for their comfort on their long and fatiguing journey.

Is not this within the true object of the Missionary Society? Would there have sailed for India, Japan, or China, fifty-three missionaries, and "not a representative of our Missionary Society have been present?" I write on the supposition that Dr. Lowrey does not overstate, or in any way misrepresent, the facts. I think the church would like to be informed of the reason that influenced our officials upon that occasion. If there is true heroism exhibited in these noble men and women. God bless them and their grand leader!

The Sunday School.

FIRST QUARTER. LESSON IX.

Sunday, March 1.
Acts 23: 12-24.
PAUL SENT TO FELIX.

BY REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

GOLDEN TEXT: "If any man suffer as a Christian, let him not be ashamed." (1 Peter 3: 13).

DATE: May, A. D. 58.

PLACES: Jerusalem and Caesarea.

II. Introductory.

No temporizing, no half measures, would satisfy Paul's enemies now. They were determined to have him in the castle, but if a scheme could be devised by which he could be brought again into the Temple, they would take care that he should not again elude their vengeance. On the morning after Paul had been cheered and comforted by the night vision of his Lord, forty Jews bound themselves by an anathema not to eat or drink till they had killed him. They took the chief priests and elders into their confidence, and arranged with them to falsify themselves by making an official request that Lysias should bring his prisoner before the Sanhedrim on the pretence of further investigation, the conspirators on their part promising to waylay and murder him on his way to the council chamber. They were too heated, too furious, to keep their plot to themselves, and so it happened, providentially, to come to the ears of a nephew of Paul, who promptly went to the castle, gained access to his uncle, and divulged the whole matter. Paul summoned a centurion, and requested him to conduct the lad to the chief captain, as he had information of importance to communicate. Lysias received the youth kindly, and, "seeing, perhaps, that he was nervous and dustered, both from the peril to which he was subjecting himself by revealing this secret, and also by finding himself in the presence of the most powerful person in Jerusalem, the military delegate of the dreaded procurator," took him by the hand and led him to a private place. The lad told the whole story of the plot, and begged the chief captain not to listen to the request of the Sanhedrim. The officer comprehended the situation at once, and formed his plans. Dismissing the informer with an injunction of secrecy, he gave orders for the equipment of a strong guard—two hundred legionaries, two hundred "spearmen," and seventy cavalry—to be ready at nine o'clock that evening to proceed to Caesarea with the prisoner Paul, whose case and custody were to be transferred to the procurator Felix.

III. Expository.

1. A Conspiracy Formed (12-15).

12, 13. Certain of the Jews.—R. V. omits "certain of." The Jews consisted of the plot were probably those from Asia Minor who had first attacked Paul, with possibly some Sadducean sympathizers. They saw how cleverly he had divided the Sanhedrim, and how powerfully he was protected by Lysias. He evidently could not be reached legally; they would try a private and sly method of revenge. Bound themselves under a curse.—This "curse" or "anathema" appears to have been a solemn vow by which they secretly devoted their victim to destruction and invoked upon themselves divine wrath and rejection, in case they partook of food or drink, before accomplishing their deadly purpose. A similar oath of self-imprecation, according to Josephus, was taken by ten Jews against Herod the Great for introducing anti-Mosaic innovations; they were, however, detected in their plot, and put to death. Such anathemas were regarded as justifiable and even praiseworthy; in case, however, the purpose of the persons so binding themselves was frustrated by no neglect or fault of their own, the rabbis had power to absolve them. More than forty—showing how wide-spread and deadly was the enmity which had been excited against Paul.

2. The Conspiracy Thwarted (15-24).

23. Two hundred soldiers—foot soldiers; legionaries. Horsemen—cavalry. Spearsmen.—The original word is "entirely strange to ancient Greek," literally, it signifies "those who grasp with the right hand," hence supposed to refer to javelin-bearers, or slingers. Third hour of the night—9 o'clock in the evening when the city streets would be deserted and the people asleep. The size of this force—four hundred and seventy men—indicates the disturbed state of the country, and the conception which Lysias had formed of the formidable nature of the conspiracy. There must be no successful ambush, no rescue. Every attempt of the kind must be overruled.

3. The Conspiracy Thwarted (23-24).

He was extremely glad to get rid of a prisoner who created such excitement, and who was the object of an animosity so keen that it might at any moment lead to a riot. That day, too, charges of bribery flew about in the most dangerous manner. Celer, a Roman knight of far higher rank than himself, had actually been dragged by Jews around the walls of Jerusalem, and finally beheaded, for refusing to receive the Samaritan Agrippa I had been dismissed from Antioch; and no less a person than the Procurator Cumanus had been imprisoned and disgraced. So corrupt was the Roman administration in the hands of even the highest officials, that, if Paul were murdered, Lysias might easily have been charged with having accepted a bribe to induce him to connive at this nefarious conspiracy. There was no sufficient pretext to send Paul away swiftly and secretly, and so get rid of an embarrassing responsibility (Farrar).

4. And provide them beasts (23-24).

He bade them provide beasts. These (though Pliny thinks otherwise) were apparently for Paul and his personal guard only, the two soldiers charged with his custody. Bring him safe.—The legions and spearmen went only as far as Antipatris (half way); from that point they returned, and the cavalry only kept on to Caesarea. Felix the governor—who, as procurator, governed Judea under the Syrian pro-consul—that district being a part of the Roman province of Syria. St. Paul thus entered Caesarea with a pomp of attendants very unlike the humble guise in which he had left it. How must Philip and the other Christians of Caesarea have been startled to recognize the rapid fulfillment of their forebodings as they saw the great throng, from whom they had parted with so many tears, ride through the streets with his right arm chained to the arm of a horseman, amid a throng of soldiers from the garrison of Antioch! That ride, in the midst of his Roman body-guard, was destined to be his last experience of air and exercise, till, after two years' imprisonment, his voyage to Rome began (Farrar).

IV. Inferential.

1. If love were as active and determined as hate, how different this world would be!

2. Rash vows lead to shame.

3. How many crimes have been committed in the name of religion!

4. How easily God in His providence circumvents the plots of the wicked!

5. "The Lord encompasseth round about them that fear Him, and delivereth."

6. God uses human means to fulfill His promises.

7. "Heavenly powers may sometimes set the professed worshippers of God an example of justice and fair dealing" (Vicent).

V. Illustrative.

1. THE PLOT DISCOVERED.

The name of Wishart is well known in Scotland, where he acted a distinguished part in the reformation of religion, which rendered him a constant object of the hatred of the papal party. Cardinal Beaton frequently formed plans to take away his life. At one time he procured a letter to be sent to him from an intimate friend, the Laird of Kinnier, in which he was requested to come to him without delay, as he had been seized with sudden illness. In the meantime the cardinal

2. The Conspiracy Revealed (16-22).

16. And when—R. V., "but," Paul's sister's son—the only reference in the Acts to Paul's family. In Romans 16: 7, 11, he refers to his kinsmen. Whether Paul's married sister was living in Jerusalem, or the young man had been sent to study in the schools, cannot, of course, be determined. Heard of their lying in wait.—The conspirators were too many and too mad to keep their plot absolutely secret. He went—R. V., "he came." Told Paul—who was not in confinement, but simply in custody—"under sentry's charge"—and therefore accessible.

3. Felix the Procurator.

Felix was a freedman of the Emperor Claudius. Seneca and Zonaras gave him the name of Claudius, but Tacitus calls him Antonius Felix, perhaps from Antonia, the mother of Claudius, as he was a brother of Pallas, who was a freedman of Antonia. He was made sole procurator of Judea after the deposition of Cumanus (having been three years joint procurator with him), principally by the influence of the high-priest Jonathan, whom he afterwards procured to be murdered. Of his character Tacitus says, "Antonius Felix wielded kingly power with the disposition of a slave, disgracing it by every kind of cruelty and lust." His procuratorship was one series of disturbances, false messiahs, assassinations and robbers, and civil contentions. He was eventually (A. D. 60) recalled, and accused by the Caesarian Jews, but acquitted at the instance of his brother Pallas (Alford).

VI. Interrogative.

1. Who formed a plot, how many, and why?

2. What was the "anathema"?

3. Whom did the conspirators take into their confidence?

4. What pretence was to be used to decoy Paul from the castle?

5. Who learned the secret?

6. What did he do?

7. What did Paul do?

8. What did the chief captain do?

9. Why was so large a force necessary?

10. What was the character of Felix?

11. What practical lessons do you derive from this story?

And burning skin diseases instantly relieved by a warm bath with CUTICURA SOAP and a single application of CUTICURA, the Great Skin Cure. This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will speedily cure Eczema, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scall Head, Dandruff, and every species of Itching, Scaly, and Pimply Humors of the Scalp and Skin, when the best physicians and all known remedies fail. Sold everywhere. CUTICURA, 50 cents; SOAP, 25 cents; RESOLVENT, \$1.00.

Potter Drug and Chemical Co., Boston.

Horsford's Acid Phosphate.

Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "Horsford's" is on the wrapper. None are genuine without it.

How Glad She Was.

Mrs. Strong, of Pittsburg, Pa., says: "For three years I was subject to severe attacks of colic, cramps, and diarrhoea. Three bottles of Parker's Tonic cured me."

Emigrants and travelers will find in Ayer's Sarsaparilla an effective cure for the eruptions, boils, pimples, eczema, etc., that break out on the skin—the effects of disorder in the blood caused by sea diet and life on board ship. It is the best medicine for every one in the spring.

Scott's Emulsion of Pure

God Liver Oil, with Hypophosphites,

Is More Nutritious and Strengthening

than any other combined or single remedy. The Medical Profession universally attest this fact and prescribe it in Consumption, and all wasting conditions, with splendid results.

Physicians recommend a cure for Heart Disease, nervousness and sleeplessness DR. GRAVES' HEART REGULATOR, and are not disappointed.

Many years it has stood the test of \$1 per bottle at all druggists. Free pamphlet of F. E. Ingalls, Cambridge, Mass.

After Diphtheria.

Diphtheria is a terrible disease, requiring the greatest medical skill to effect a complete cure. Even when its power is broken, it clings to the patient with great persistency, and often leaves the system poisoned and prostrated. Just here Hood's Sarsaparilla does a vast amount of good, expelling impurities from the blood, giving it richness and vitality, while it renovates and strengthens the system.

A PHYSICIAN GIVES HIS CONSENT.

Messrs. Kinsman & Co.—We wish to say that our son was very ill with Whooping Cough. Our physician said he had never given him up. Our physician said he had never given him up. Our physician said he had never given him up.

Spelling Match.

Can you spell? Well, yes; almost anybody can spell. Then spell this, and make out what it means. If you can't spell, then pass it on to your neighbor.

Don't say it out loud, but just whisper in your pretty neighbor's ear, that if she will place these letters in proper position she will have the world's great tonic, which will enrich her impoverished blood, put roses on her pale cheeks and make her strong and happy. Go to the nearest drug store with a dollar in your hand, and ask for Brown's Iron Bitters.

I was a non-believer in Patent medicines, but having experienced marked relief from Nasal Catarrh and hoarseness by the use of Ely's Cream Balm, I can recommend it to those suffering from this loathsome complaint and to those afflicted with hoarseness or stoppage of the throat so annoying to singers and clergymen.—LOUIS E. PHILLIPS, 1428 N. Y. Ave., N. W., Washington, D. C. Price 50 cents.

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Cuticura

LEPROSY OF THE JEWS.

A Wild Burning Itch, that Strikes with a Thousand Electric Itching Needles.

EDITOR ALFORD, PA. CALL.—I wish to say something in praise of that valuable medicine, CUTICURA, which I saw advertised in your paper. I have had that old leprosy, of which you read in the Bible, where the Jews first got it among them, and did not know how to cure it. It has many other English names. I have had it on my body for over sixty years. No doctor could tell me what it was, and probably I never would have known, had it not been the advertisement in your valuable paper. First it is a scaly affection of the skin; next it looks like barnacles on a vessel's bottom, or an old tag that has lain in the water for a long time, and just the same in my feet, knees, and elbows, and by taking a microscope and looking at me it looks worse. In other words, we will call it leprosy, or fish skin; then comes on what I call the wild burning itch, that will strike you with a thousand electric itching needles. 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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

Zion's Herald.

WEDNESDAY, FEB. 18, 1885.

A learned German, named Herr Brentano, giving his impressions of the late F. D. Maurice, said, "His characteristics was a striking union of severe earnestness of purpose with irresistible kindness. These two qualities were at once the cause and the effect of the complete drenching of his whole being in Christianity." This is a strongly put statement of the philosophy of superior Christian character, in that it imparts a close relation between "severe earnestness of purpose" and that complete drenching of the whole being in Christianity which is the equivalent of the Scripture duty to be "filled with the Spirit." To this state of character no man of limp, uncertain purpose ever rises; but only he whose purpose is both sinewy and severe, in that its grasp is strong and it embraces without qualification all that is implied in the ideal Christian life. And when this Puritan severity of purpose is baptized with the love of Christ, it produces, not a stern, repellent character, but one that is both strong and beautiful; so strong, that it refuses to be corrupted by temptation; so beautiful that even ungodly men see in its purity and kindness a reflection of the image of the living God.

"Could I but hear the voice of Christ, as I hear the voices of men, speaking to me, how faithfully I would follow Him!" Does this thought ever arise in the reader's mind? If so, he is self-deceived. When Christ lived on earth, those who heard His voice were no more influenced by it than the men of the present generation are by His written word. Those who believed when His speech fell on their outward ears were quickened by His words just as believers are to-day. Their power to quicken the dead soul into spiritual life is as great and as certain in its action now as when He first put them into human speech, for the reason that He still speaks in them by the all-pervading presence of the Holy Comforter. Hence they are now, as then, "living words." The reader, if he be a disciple, knows this, for his soul was quickened into repentance, faith and holy love when he trusted in them. Would he study them more, trust them more, they would demonstrate their own divinity by giving increasing warmth to his love for their Author, and by making his life more transparently pure. Instead, therefore, of vainly wishing to hear that sacred Voice with his fleshly ears, let him say with the Psalmist, "I will never forget Thy precepts, for with them Thou hast quickened me. Oh, how I love Thy law! It is my meditation all the day."

HOW TO CURE IT.

We read, a week since, in one of our religious exchanges, a very well-written picture of the low spiritual condition of the churches. The article pointed out the manifest omissions of Christian duty, the eagerness in secular business, the increased love for worldly recreations, the lack of attendance upon social meetings, and the general absence of the fruits of the Spirit in the daily life and conversation of too many professed believers of our day. We are not prepared to say that the sketch was much exaggerated. Probably a good number of members in many of our churches are fairly represented in this portraiture. We have little occasion to find fault with the spirit in which the article was written. It was neither denunciatory nor unkind. It was simply a despairing and pitiful view of the prevailing condition of the churches as they appeared to the writer.

We know that many ministers preach in the same tone from the beginning to the end of the year. They have a vivid apprehension of the deficiencies of the church membership. They mean to be faithful and deliver their own souls. They are quite sure preceding pastors have overlooked their duty in this regard. They are eminently conscientious men. They have abundant Scripture in confirma-

tion of their view of the moral condition of the people. They know well the value, and even vital relation, of a faithful attendance upon the social services of the church to the spiritual integrity and progress of the Christian life. They do not think membership to the church should be simply a formal matter. These unfaithful disciples, in their estimation, are not only periling their own spiritual well-being, but hang as heavy weights upon the prosperity and progress of the church. There is but one course for them to take. They must discharge the ministerial office faithfully, whatever may be the result, and their skirts will be clean from the blood of souls. So they picture from Sabbath to Sabbath, with unimpaired colors, the perilous condition of these backslidden professors. There is little variety in the message they deliver, for there is apparently no change in the condition of things. The church knows beforehand, every Sabbath morning, whatever change may be made in the text, that the subject will be largely the same. They become so used to this discouraging view of things that it ceases to impress them with any lively conviction of its personal application. They have simply become wearied and disgusted with its painful monotony. The more spiritual portion find no nutrition in it. There is nothing inspiring or hopeful, nothing to awaken activity and Christian endeavor; but they are called weekly to meditate upon the sad and hopeless condition of a great portion of the church with which they are connected. Religion takes on a depressing aspect, and the young people are rather driven from the sanctuary than drawn to it.

What is to be done? Are we to build with untempered mortar? Is the church to be permitted hopelessly to backslide, without the pastor's lifting up a word of warning? Oh, no! but this is not the way to reach the heart of the trouble. Who ever heard of this kind of preaching or writing awakening a soul to its danger? There are excellent ministers that go on preaching, year after year, in this "faithful" way, and the church remains unmoved and not a sinner converted. There is only one remedy, and that is to preach the Gospel. That will cure everything, or nothing besides can. We have in our mind a church in a university town as low spiritually as any one we ever knew. Its social meetings had dwindled to skeletons. Many of the members never attended them. The pastor, aided by a very devout local preacher, who was an artist, went earnestly at work preaching the Gospel in its simplest form, and with a divine power which came of fasting and prayer. There came a revival which swept over the whole church. The effect was wonderful. Not only the brethren were aroused, but cultivated ladies, members of the church, whose voices had never been heard in social meetings, and whose presence in them was almost equally rare, would move about the aisles of the church, their faces suffused with emotion, beseeching unconverted persons to come to the altar, and would offer the most earnest and tender prayers by the side of penitents as they kneeled to seek pardon. It was not necessary, then, to urge members to come to the social meetings; they could not remain away from them.

There is always more piety in the church than is apparent. Elijah thought he stood alone, but at that moment God was listening to the prayers of seven thousand hidden, devout souls in Israel. The absence from the weekly service, although greatly to be regretted and always a spiritual loss, is not always an absolute evidence of a purely worldly spirit. There may be more earnestness in private and family devotions than we know, and profounder conviction of a need of a fresh baptism from on high than we have conceived. The one thing to be done is to present Christ in all His grace and in all His claims; to open up the way of faith; to call the prodigal back to the Father's house where there is bread enough and to spare. It all comes to this—that a present and positive Gospel is better than any other form of approach to the heart in any moral condition. "And I, if I be lifted up, will draw all men unto Me." There is an infinite variety in its presentation and illustration. It never becomes monotonous. The secret of the success of all effective evangelists and pastors is their ability to present Christ, as dying, and living, and praying for sinners. It was not the peril of worldliness, or the terrors of hell, although Paul was not insensible to these, but it was the constraining love of Christ which constantly impelled him to a living consecration and the sacrifice of every earthly good. He could not remain quiet; he had no appetite for worldly pleasure or for ease, for the love of Christ constrained him.

If we can present with the same

earnestness and clearness of definition Christ as a present Saviour, as we can picture the low moral condition of those to whom we preach, there will certainly be a movement—the lost will be found once more, and the dead will experience a spiritual resurrection.

ECONOMIC IDEALS.

There are certain ideas respecting the perfect economic society which are at once impracticable and necessary; we cannot execute them, nor can we rid ourselves of them. They are standards by which we measure other men's theories; they are the things which we dismiss as Utopian when they are pleaded against our own theories. They are a half-bushel in which we measure other men's grain, though we refuse to measure our own in it. They are an unconscious force in all economic reasoning. Plato was the prince of idealists, and his most elaborately wrought ideal was a perfect state. All thinkers are seeking such a state, even while they protest that it is Utopian; and in this generation the perfect state is ideally regulated by economical laws of production and distribution and exchange. Abundance, equity of shares, and conveniences of trade, are ideals towards which we are trying to advance. Nor is this quite all. Political economy has attained all its large principles ideally rather than practically. The science was born in a chain of moral philosophy, and expresses the *musts* of moral law—or tries to express them. It has always spoken *ex cathedra*, and in Sinitic tones of dogma rather than in the persuasive whispers of induction. The broadening of life in our day has suggested, if not proved, that the early English economists erred a good deal, as Plato did, in their ideals. Plato had in mind a picked company of men for his perfect state. It was no world-wide community of mankind; worse than that, his little group of perfect citizens were lifted to perfection on the backs of slaves. So Adam Smith and his followers unconsciously made the ideals of the possible economic happiness of England the boundaries of their science. When Adam Smith wrote, the community of mankind was still a vision too impalpable to obtrude into a discussion of national economy; since then the community of mankind has become a fact, or begun to become a fact. Neither the free trader nor the protectionist knows just what to do with this fact now being born into the world. But a philanthropic ideal which is winged like a missionary song has come into the circle of economic ideals, and it will more and more shape and measure the principles of political economy.

Under this large ideal of human well-being there are formed some special groups of ideals; and one of these groups relates to the workmen, or to the people who are practically, if not with perfect propriety, designated as the working classes. One of these ideals looks to the freedom, independence, personal manhood, of the workman; and it is no small grief to us to observe that the existing methods of industry seriously damage, if they do not fatally wound, the independence of the workman. Our methods concentrate workmen, and this concentration enhances the cost of living, insensibly but effectually impairs the resources of the workman, and reduces his moral energy and self-reliance. If we will look about us for the classes of mechanics who count for most in the community, who have most character and are most independent, we shall instinctively look among the non-concentrated classes. The village blacksmith, carpenter, mason, and shoemaker, are as independent as their neighbors in other callings. We know a church which was once locally distinguished as the Church of the Twelve Carpenters. We all know how respectable and influential the village tailor or milliner used to be. Our poetry and romance would help us to know how important a factor in social life mechanics were before steam swept all, or nearly all, work into the cities or manufacturing towns. Most of the clothing of the country is now made up—for both sexes—in the city. The effect of it has been to strip the villages and farms of those varied industries which gave breadth to country life and dignity to village character. Once the wool was spun, and the cloth woven, and the socks knit, at the home fireside. The village tailor and milliner made up the fabrics. Industry was diffused and relatively independent, and a certain breadth of power and skill dignified the life of the workman. The survivors show us how much richer in freedom and dignity workmen were before steam worked its miracle of concentration.

This is not a mere complaint of progress. It is not a sigh for "the former times which were better than these." With vast good we have received unconsciously an evil. The evil is not necessarily a part of the good, nor are we compelled to believe that the evil is here to stay. Concentration has achieved its utmost good; the time has come to turn back towards blessings which we have despised; and progress will render it possible for us to keep the good of concentration while returning to the advantages of isolated labor. The can of stored electricity may afford the means of isolating labor. With a few tools and power at small cost, the skillful workman may be able to work by his own hearthstone. The ideal of independence is closely allied to that of the home market of the village tailor, milliner, carpenter and blacksmith. This "home market" has almost become a roaring farce in our political economy—with wheat grown in Dakota by men whose clothes are made in New York. To sum up this study: Concentration has impaired the independence of the workman and deprived him of his home market. Our ideals clamor for a restoration of both.

BRIEF MENTION.

R. and J. B. Young & Co., of New York, have in press and nearly ready the Bampton Lectures for 1883. The author is the Hon. and Rev. W. H. Mantel, Canon of Canterbury, and the title will be the inspiring one, "The World as a Subject of Redemption."

Rev. T. C. Martin speaks earnestly to his people from the pulpit, circulates Zion's Herald largely in the families of his charge, and sends out a neat little sheet filled with items of local interest and valuable counsels, entitled the *Wakefield Methodist*. A wide-awake minister finds a wide-awake success to pastor and people!

We find in the editor of our sprightly exchange, the *Bay State Weekly*—our old friend, Rev. Dr. Patton—an unexpected companion in suffering at the hands of the light-fingered genies. Unhappily his wallet was too well filled, and the matter is too serious for him to make light of it. Singularly enough, he blames himself, and is humiliated over it. The pickpocket will doubtless generously forgive him. We only blush for the rascal and pity ourselves.

Mr. J. W. Kirkley has compiled a very interesting statistical sketch of Methodism in Georgetown, D. C., for which Rev. W. I. McKenney has written an appreciative introduction. It is the hour now for the collection of these valuable church annals, before the instructive incidents of early times die out of memory with the departure of the few ancient men and women lingering among us. We shall place the copy we have received in the archives of the New England Historical Society.

Gen. Eaton, of the Bureau of Education, publishes, in one of his series of educational pamphlets, an address of Rev. A. D. Mayo, who for four successive seasons has traveled throughout the South, investigating both its illiteracy and the provisions already made for public education. He lectures upon the results of his observations in a very instructive manner. The pamphlet referred to is a full report of one of his addresses. Its subject is, "Building for the Children in the South." It is full of practical suggestions to all interested in public education North and South.

Chautauque sends out early her very attractive programme for the coming season. Her various departments of science, literature, and art will be in the hands of expert teachers. Her lectures will be the best-known and most instructive in the country; her religious services under the conduct of eminent Christian ministers; while a great variety of recreative exercises will relieve the tedium of study, and give entertainment to the popular crowds frequenting this delightful summer school by the lakeside. Of course the ladies of the city and State take as well as the head, of this great People's University.

The *Interior* is a handsome monthly, issued by the Reformed Publishing Co., Dayton, Ohio, of which two numbers have been issued. The opening article in the February number is the first part of a fine, extended poem by our correspondent, E. E. Relford. Among the articles is a paper presenting the familiar arguments now urged in favor of the burning rather than the burying of the dead. The periodical is well sustained with short, varied, entertaining and instructive contributions. \$2.

The Connecticut Industrial School for Girls makes its fifteenth annual report, showing a very successful administration of a delicate and difficult correctional and industrial institution. The school is conducted somewhat on the family plan, although the families are pretty large to keep up the home idea. The institution is beautifully situated upon high ground a mile or two from Wesleyan University, in the beautiful city of Middletown. The ladies of the city and State take commendable interest in its progress, and it is annually saving many girls from lives of crime and wretchedness.

Ichizo Halton, Japanese Commissioner at the International Exhibition in New Orleans, publishes what he calls a "brief" explanation, but which fills an octavo pamphlet of forty pages, of the exhibit sent by the Educational Department of Japan to the great fair. The amount, character and remarkable variety of these educational appliances and exhibitions of school work, as set forth in this publication, will astonish any one who has not become familiar with the wonderful advance in the last twenty years made by the Japanese people in educational modes, text-books, and appliances for the illustration of the sciences. Gen. Eaton, of the National Bureau of Education, sends out this pamphlet, with a note calling attention to its remarkable revelations.

Our esteemed brother, Rev. Wm. B. Toulmin, and his family, have been called to pass through severe discipline in the death of a beloved and every way estimable married daughter—Lydia A., wife of Mr. Melvin W. Gould, of Newton Upper Falls. She has been married but a few years, and leaves a deeply afflicted young husband and a little boy nearly two years old. Mrs. Gould has been a martyr for some time, and has heroically struggled against disease, at times apparently its conqueror; but finally her physical strength failed. She has been entirely conscious of the approaching event, and abundantly supported by heavenly grace. She was a lovely Christian woman, and is remembered

affectionately in the charges where her father has been pastor. Her delightful resignation, when the Master signified His will, and assurance of immortal life and a heavenly reunion, softened the grief of separation, and enabled the loving circle even to rejoice with her in the end of pain and weariness and the certainty of eternal rest. The family will have the hearty sympathy of many friends.

One of our exchanges from India—the *Central India Advocate of Christianity*—edited by Rev. C. P. Hard, only asks of its subscribers a "Thank you!" Who would think of stopping a paper at this price? It is an excellent religious tract for general circulation.

Mr. Burnham Wardwell, whose free-spoken criticism of a sheriff and his jail confinement, now appears in a pathetic circular to the public for material aid to continue his work in pleading for the human treatment of the imprisoned. His address is 219 Tremont Street.

The response of Dr. Whedon to Dr. Neely, one-half of which appears in our issue this week, was received a month ago, soon after the close of the protracted argument of his opponent, but its insertion has been delayed by the crowded state of our columns. It is, however, of a perishable character, and is reasonable at all times.

Rev. Stephen D. Peet issues, through the press of F. H. Revell, Chicago, the *American Antiquarian and Oriental Journal* for January. Its leading article is a curious and able illustrated paper by the editor upon "Ancient Agricultural Writings in America." The issue is filled with a variety of short articles, and notes, and reviews, upon antiquarian subjects, both Occidental and Oriental. B-monthly, \$4.

Miss Julia Colman, one of the most diligent and ablest of writers for the young upon the physiological effects of alcoholic drinks, issues on a sheet of brown manilla paper, adapted for the covers of either octavo or quarto volumes, neatly printed pamphlets, poems, incidents, or maxims. They have proved very popular. They are sold at \$1 a hundred, and will be found excellent in covering Sunday-school books. Miss Colman's address is 72 Bible House, New York, where, also, a great variety of temperance tracts can be obtained.

An estimable minister of a Conference out of New England writes:

"We have nothing to say against skating rinks, as such. Roller skating, in itself, may be as innocent a recreation as any other. Moreover, in one of the cities of New York State the skating-keepers have complained that since the rink mania developed, their places have been largely deserted. This, too, may be a good thing, for it cannot be so demoralizing to skate as to sit around in a drinking-salon. But there is one thing to be considered, and that is, that the skating rinks bring our youth into contact with a very disreputable and dangerous class of persons. In the city referred to, within a few weeks, two young girls, more children under sixteen years of age, have been ruined by designing men whom they met at the roller rink. We therefore say, with emphasis, that no young person, certainly no young girl, should be allowed to frequent such a place without parental or other trustworthy oversight."

In the series of "Circulars of Information," issued by the Bureau of Education at Washington, there is just sent out a valuable collection of responses from professors in the department of physics in our higher educational institutions, suggesting practical plans for the introduction of the physical sciences into the public education, the deficiencies at the present time, the amount of time which may profitably be given to these branches, manner of teaching, experimental illustration, text-books, etc. Prof. Charles K. Wead, A. M., of the University of Michigan, has conducted the inquiry, and the pamphlet is published under the title of, "Aims and Methods of the Teaching of Physics."

Henry Houston Bonnell, of Philadelphia, issues a thin pamphlet upon "Cremation, Scientifically and Religiously Considered." It presents a new argument in favor of so radical a change in our Christian disposition of the dead, but urges the usual sanitary objections against the prevailing custom as polluting the air and the water. The removal of one's remains to the crematorium, and the general introduction of water from living streams or distant lakes, obviates these objections to the impressive and beautiful sleeping places of our dead, while the writer fails to consider adequately certain natural and sentimental revulsions from the burial by fire and the attachments we feel to the sacred resting-places of the foras we have loved.

The *Old Testament Student* for February has papers upon "The Central Problem of Old Testament Discussion"—which is the character of the Old Testament religion and the manner of its origin and growth—by Prof. G. H. Smith, "The Problem of Old Testament Hermeneutics," by Prof. M. S. Terry, D. D.; "The Correlation of the Old and New Testaments," by Dr. James Scott; "The Value of the Old Testament for the Work of the Pastor," by Prof. S. Burroughs; "The Book of Joel," Prof. Chas. Elliott, D. D.; and "The Dogma of the Resurrection among the Ancient Egyptians," Prof. Howard Osgood, D. D. The editorial and contributed notes are valuable. This periodical has been greatly enhanced of late in the value of its contributions, and is becoming quite indispensable to Biblical students.

We have read with much interest the published proceedings of the Centennial Celebration of the Settlement of Chelsea, Vermont. The public exercises occurred Sept. 4, 1884. The chief literary contributions of the occasion were two papers—by the Congregational minister of the town, Rev. E. E. Herriek, and the other by Mrs. Caroline Dana Uhl—and an extended historical address of remarkable interest, through its successful gathering of local incidents during the past century, by Thomas Hale, esq., of Keene, N. H., a retired editor well-known in this vicinity. He gives the history of the churches formed in the town—the Methodist body having been organized in 1825. The father of the town of Zion's Herald was its second preacher. We will recollect our residences in this pleasant country village—a boy then of six or seven years of age. We have a much livelier remembrance of fishing and bathing in the beautiful stream flowing through the town, and of rambling over the hills, than of any marked progress in the schools. The pamphlet is a valuable addition to the historical collections of our New England towns now being rapidly gathered up in the one, two, and two hundred-and-fiftieth anniversaries now coming in rapid succession. Among the honored names sent out from Chelsea, where the family home remained until the death of the much respected parents, was that of Hon. Alden Spear, late mayor of the city of Newton, and a member of this Wesleyan Association.

The *Journal of Social Science*, published by the Association, and issued through the press of Cupples, Upham & Co., is the nineteenth publication of the society, and contains a portion of the papers read at the late convention held in Saratoga. These comprise the valuable, comprehensive report of

the secretary, F. B. Sanborn, and papers upon "The Scientific Basis of Tariff Legislation," by Carroll D. Wright; "The Financial Standing of States," Prof. Henry C. Adams; "What Makes the Rate of Wages?" by Edward Atkinson; "Industrial Education," Francis A. Walker; "Conflict of State Laws," Eugene Smith; "The Paradoxical Power," Francis Mayland; "Threefold Basis of Criminal Law," Rev. F. H. Wines; and "Hobbes' Character," Miss Mary M. Cohen. Like all the other issues of the Society, it forms a very valuable collection of practical and able studies in social science.

Senator Hoar and Representative Long express the true New England sentiment in refusing to meet with the Harvard club in Washington because its members exclude from their number Prof. Greener, an honored graduate of Harvard with a strain of African blood in his veins—a man of fine abilities, an eloquent speaker as well as an accomplished scholar. Caste died hard even in a democratic Republic, but it is doomed!

The *Springfield Republican* adds to its attractions as a very bright, independent sheet, during the coming season, by the publication of a series of short, original stories from some of the most popular writers of fiction of the day. Among the names already engaged we notice William Black, Rhoda Broughton, Thomas Hardy, William Collins, Mrs. Oliphant, etc. The publishers show much enterprise in rendering their columns attractive to home readers, as well as to business men and politicians.

The friends of the large family circle of Hon. Jacob Sleeper join in sincere sympathy with them over the quiet sudden death of one of its beloved members. Mrs. Silas Sleeper, daughter of Mr. Joseph Sleeper, and grand daughter of our Brother Sleeper, was removed to the immortal life last week after a short and severe attack of diphtheria. Mrs. Silas was an excellent woman of a lovely Christian character, devoted to good works and greatly esteemed. Her loss will be deeply felt in many circles. Her presence will be welcomed, also, in the unseen paradise by many who have preceded her from the same loving family circle.

The ladies of the Woman's Missionary Society issue a leaflet, neat enough to be preserved as a specimen of typographical beauty, in which they set forth the claims of their excellent paper—the *Heavenly Woman's Friend*—and the abundant good work it is accomplishing. The sight and reading of this admirably-conducted sheet is its best recommendation.

We had a pleasant reminder of an unusually delightful visit in Montreal, some years since, in the reception, last week, of a particularly neat wall calendar, nicely executed, with dates so conspicuous that they can be seen across the office, from the engraving and printing company of Mr. George Bishop. It was our good fortune to be a guest in the family of Mr. Bishop, who is one of the much-esteemed and very active members of the Methodist church in Montreal. Through his courtesy we had a fine introduction to the various attractions of that spirited and interesting city upon the St. Lawrence.

D. Lathrop & Co. publish, in a handsome pamphlet, the substance of several papers contributed to the *Princeton Review* by Henry Randall Waite, Ph. D., upon the two great political questions of the hour—illiteracy and Mormonism. He gives one of the calmest and clearest arguments in defense of the constitutionality of national aid in behalf of public education, fortifying it with abundant well-arranged statistics. Dr. Waite also discusses with marked ability the perplexing and very serious Mormon problem. The pamphlet should have a wide circulation. Its suggestions merit a thoughtful consideration on the part of our representatives in Congress.

Rev. Walter A. A. Gardner, an earnest Methodist evangelist, is laboring with much success in New Brunswick, N. J. Two Dutch Reformed and the first Presbyterian Churches unite in holding protracted services. Fourteen students of Rutgers' College have already expressed a desire for prayers.

A correspondent in the *Christian Register* speaks of James Montgomery as writing the hymn commencing: "Servant of God, well do I know," and remarks, "I know of no writer of hymns who could have written some of the lines other than Charles Wesley." Certainly not, for he wrote them all. It was composed upon the death of George Whitefield. Singularly enough, it has not found its way into the Wesleyan Hymn Book, but was published at the close of the funeral sermon of John Wesley at the burial of Whitefield, Nov. 18, 1770. It is in the Methodist Hymnal, with a few verses of the original omitted.

The Training School for Christian Workers, which has been organized in Springfield, Mass., is moving rapidly forward to its consummation. An eligible lot has been secured, and a large building for recitation halls and dormitories has been planned. What might be called a special theological course of study, with instruction in modes of practical activity, with opportunities for actual service, will form the curriculum of the institution. The students are to be fitted for the offices of superintendents and missionaries connected with the Y. M. C. Associations, as evangelists, or for any department of practical Christian work. Our church is represented in the faculty by Dr. John H. Vincent and Rev. T. W. Bishop. The school was opened Jan. 5, 1885.

Much the largest audience filled the seats of Tremont Temple to listen to Joseph Cook last Monday, that has yet been gathered to his lectures. It was an inspiring moment when the immense company arose and sung two verses of the grand hymn, "All hail the power of Jesus' name!" The prelude was a very vigorous discussion of the liquor traffic, especially of the grounds upon which a third political party has become, in his estimation, indispensable. The speaker, in the two great parties was bitterly severe. He thought the liquor-selling oligarchy had become worse and more perilous to the country than the slaveholding oligarchy of a former day. He affirmed that both the political parties had killed the foe of the whiskey dealer. He would not speak of the expediency of the St. John movement in the late canvass, but was confident that the hour had now come to inaugurate such a movement for the next campaign.

In the interim of the taking of the collection, Mr. Cook commended earnestly the work of Mrs. Hunt who is engaged in introducing the physiological study of the influence of alcoholic drinks into the public schools. He protested against any remission of the law prohibiting lotteries, in behalf of the Grand Army; as also against the so-called religious liberty bill, now urged by the Jesuits upon the New York Assembly.

His lecture was devoted to the providential fall and a later extinction of the six materialistic rationalistic theories—the Naturalist, the Mythical, the Tendency, the Legendary, the Hypercritical, and the Neo-Platonist. Mr. Cook had only time to consider the first three, and will complete his examination next week. His lecture held the earnest at-

tention of his audience. It was clear, convincing, and was delivered with great animation. He showed how completely each successive theory in opposition to Christianity had utterly swept away the foundations of its predecessors.

We hope none of the preachers will fail to make an effort to secure new subscribers for the Herald. An increase of the list has been reported from many of the churches, but we are sorry to say not from all. If each pastor would make an effort, no doubt new names could be secured on every charge. Let the effort be made, and if it is not convenient for the subscriber to pay now, the money can be handed to the preacher any time before the meeting of Conference in April.

The Churches.

MASSACHUSETTS.
NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Rev. G. R. Leavitt, D. D., of Cambridgeport, gave a very graphic description of the great work of grace in his church, and especially described the relation of organic work and prayer to revivals.

Boston, People's Church.—The great religious interest which has prevailed in the People's Church during the last six weeks, still continues, meetings being held every afternoon and evening. Scores of persons have been converted, and last Sunday evening witnessed the altar in the large church crowded with penitents. Thus far the pastor has been alone in all the meetings.

Wakefield.—The Wakefield Methodist makes a very neat appearance. It reports an average of eighty in Sunday-school, with encouragements of soon reaching one hundred. Additions are being made to the library. The church membership is 125.

Lovell, Worthen St.—The parsonage is being furnished with steam heat. The pastor has always a full head of steam under good control.

Lunenburg.—The pastor of the Congregational church and a number of his congregation attended the Methodist conference, Feb. 8, to listen to Presiding Elder Dorchester. At the quarterly conference appreciative resolutions of the pastor were passed, and his return for a third year unanimously requested. At a reading by Mrs. Huntley, Feb. 6, a temperance poem, "Little Blossom," written by Mrs. M. J. Bidwell, of the Harrison Square Church, was read with fine effect. One recent seeker encourages this charge.

Gloucester, Prospect St.—This church has a Sunday-school membership of 475, instead of 275, as was reported last week. The return of the pastor, Rev. S. B. Sweetser, for a third year, was requested by a large vote at the fourth quarterly conference.

Mattapan.—A very interesting feature of the service, Sabbath evening, Feb. 8, was that when the pastor asked those to rise who desired to live for Christ and were determined to begin now, and fifteen arose in answer to the request, among whom were ten of the youth of the Sunday-school, all belonging to one class.

Chicopee.—The new church is to be called the Central, it being located on Center Street. It is of brick, 85 feet long, with vestry rooms under the auditorium. It is of neat design and pronounced very handsome. A tower containing bell, 85 feet high, is on the northwest corner; a smaller one on the other corner. Through these are the entrances to the building. Very pleasant vestries are provided, with all modern conveniences. The auditorium is 54x42, with open timber roof 24 feet high, with organ and choir in the rear of the pulpit. Everything is very complete and attractive and a credit to all engaged in its construction. The cost was about \$12,000, all but \$2,500 of which has been secured. The dedication occurred on Thursday of last week. The sermon was by Prof. S. F. Upham, D. D., of Drew Theological Seminary. Dr. D. H. Ellis, of Worcester, preached in the evening.

Colebrook.—Rev. E. Hitchcock's lecture on "Home" is commended, and with the supper netted the society \$27.80.

Boston, Winthrop St.—It may encourage the liberal to know something of the condition of this church, since their gift to help pay its debt. The \$5,000 pledged for the repairs on Oct. 19 is paid, less than one hundred dollars. Since Nov. 1, forty persons have rented pews or sittings. There have joined the society, to date, 26 by letter and 81 on probation. Of these, 27 joined on Feb. 1 (six by letter and twenty-one on probation). There are many more who will join at the next communion, from among the recent converts. Since the re-opening over sixty new scholars have registered in the Sunday-school. The pastor has organized a Bible class, a total registry to date of sixty-six. The fiscal year closed Dec. 31, with all debts paid, and a small balance in the treasury. The congregations have quadrupled, and the prayer-meeting attendance has doubled.

Springfield, Grace Church.—By invitation of the pastor, Rev. T. W. Bishop, Bishop Foster spent the first, and Dr. J. H. Vincent the second, Sunday in February in this city, to the great edification of the many who heard them. Bishop Foster preached a long-to-be-remembered sermon in the morning at Grace Church from the text: "But when the fullness of the time was come, God sent forth His Son" (Gal. 4: 4). In

the evening four Methodist churches, for the first time, joined in a common service. The service was held at the State St. Church, and was a most successful one. The service was held at the State St. Church, and was a most successful one. The service was held at the State St. Church, and was a most successful one.

Holbrook celebrated Wednesday evening, Feb. 12, a most successful one. The service was held at the State St. Church, and was a most successful one. The service was held at the State St. Church, and was a most successful one.

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METHODIST VALLEY. The progress of the service, Sabbath evening, Feb. 8, was that when the pastor asked those to rise who desired to live for Christ and were determined to begin now, and fifteen arose in answer to the request, among whom were ten of the youth of the Sunday-school, all belonging to one class.

At Trinity Annual Conference, Woods closed with the Communion. The church edifice, which cost \$10,000, has been completed, and the church is now open for worship. The church is now open for worship. The church is now open for worship.

Grace Church, in the grand advance ground, successful ministrations, W. Bishop,

the evening, at a union service of the four Methodist churches at Trinity Church, the Bishop held the congregation for an hour and a half by a spell while he discoursed upon India.

Dr. Vincent preached an admirable sermon in the morning on 1 Pet. 1:9, and in the evening spoke as only he can for over an hour on, "The Chautauque Idea." Both services were at Grace Church. In the afternoon, at the State St. Methodist church, he addressed a union meeting of the young people of the Methodist churches of Springfield on, "The Oxford League," which will probably lead to the formation of a league in each of the churches represented, whose object shall be to take a course of reading on Methodistism. Methodism may well be proud of two such men as Bishop Foster and Dr. J. H. Vincent.

Holbrook. — The M. E. Church here celebrated its sixth anniversary on Wednesday evening, Feb. 11, with appropriate services. Letters were read from former members. A good word was given for Methodism by the pastor, Rev. G. E. Brightman; also a review of the years of our growth from seven in full membership and two on probation to our present condition with sixty in full and a score on probation. Over half of this number were gathered under the pastorate of Rev. H. E. Cook, and by his efforts our church edifice was erected. Since the year 1885 began, a glorious revival has been enjoyed. Between thirty and forty have asked prayers. The pastor has been active in his work, having conducted meetings since Jan. 4 without any outside help. He has gathered a class in the Sunday-school of non-attendants, composed of young men mostly heads of families, now numbering eighteen, some of whom have already found the Master, and others are seeking. At the last quarterly conference the return of the pastor for another year was unanimously voted.

Sutcliffe. — At this point the "signs of the times" are withal encouraging. The ordinary means of grace—the week-night prayer-meeting, especially a genuine, old-fashioned, live class-meeting—are proving a blessing to many. New voices are inquiring, "What must I do to be saved?" conversions have taken place, and some believers are quickened. The prospects for the recently-formed missionary, temperance, and Bible-reading societies are bright. A temperance meeting of great interest, under the auspices of the "Star of Promise," is just over, in which able addresses by Principal Murray, Editor Leach and Lawyer Eastman, with suitable music by the new choral society, riveted the attention of a large audience for hours. The missionary million is as good as in the treasury, if other changes will triple their last year's returns. The church auxiliary societies are in full blast. Movements are afoot for a new pipe organ. The organ society's supper of January, as well as that of the Industrial Aid Society of Feb. 3, were abundantly successful.

METHODISM IN THE CONNECTICUT VALLEY.

The progress of Methodism in the Connecticut Valley, if not rapid, is steady. If it has set-backs for a season, no generation passes without showing a positive advance. The modification and improvement of the Puritan and Edwardsian theology is largely due to the noble practical preaching and better doctrine of the followers of Wesley, and we now hear nothing of decrees or the perseverance of the saints, by any denomination. Here in Springfield, where some are living who can remember the first humble church edifice of the "peculiar people," and the small band of believers in free grace, we have now four good churches with membership and congregations that compare favorably with those of the older branches of the church. The past year has probably marked as great a progress as any twelve months since the first itinerant dedicated a kitchen in the water-shed district for worship, according to the doctrine of the new sect, then in ill-repute by the acknowledged theologians of the day.

At Trinity Church, the seat of the next Annual Conference, where Rev. Frederick Woods closes his three years' pastorate with the Conference year, a debt of \$12,000 has been paid, and the beautiful church edifice, at the altar of which hundreds have been converted since Pastor Hills laid the corner-stone, is free, and was never in a more prosperous condition than now. Mr. Woods has accomplished good work on this charge, and as the years roll by he will be gratefully remembered by many as one of the best of God's ministers. Those who have had occasion to consult a friend in the dark days of affliction, have found in him a pastor of tender sympathies and wise counsel. As a preacher Mr. Woods has few superiors, and any church over which he may be appointed will secure a prize in this particular.

State St. Church, which has been burdened by a debt that was almost overwhelming, sees clear sky through the West End and successful labor of Rev. W. E. Knox. He announced to his congregation a few days ago that the last dollar of the \$25,000 debt at the commencement of the year had been subscribed, and he expects before Conference that all of it will be collected, and the church made free. When Mr. Knox was appointed to this charge, three years ago, the church debt was \$40,000, and with comparatively a small amount of wealth represented in the congregation. How he has had the strength and pluck to accomplish what has been done, is a marvel. Mr. Knox has more than ten talents in the line of paying church debts.

Grace Church, which has ever abounded in the grace of humility, has taken advance ground under the able and successful ministerial oversight of Rev. T. W. Bishop, and to-day holds its head

with the highest. It does not regard itself second in importance or influence to any in the city. When a bishop or other dignitary makes his debut in the city, it is expected that Pastor Bishop will be the gentleman to do the introducing, and Grace Church the place where they will meet the people. The members think they have the best minister in the Conference, and all they want is to be alone. The suggestion that possibly the calls from other churches may make a change of pastor necessary, the coming spring, is met by unanswerable objections. What they want most just now, is the removal of the restrictive policy.

Florence St. Church, the mother of the Methodist churches in the city, sits quietly in her dignity and rejoices that her children are better located to attract the multitude than herself, and never shows jealousy because they have outgrown her. Rev. V. M. Simon is popular with his people, and his return to the third year is desired and expected.

Westfield is one of the best charges in the Conference. Northampton Methodism is gaining in influence. Greenfield has a new church, and all up and down the river Methodism is permeating the masses, enlarging its borders, and strengthening its hold upon the people.

MAINE.

In a paper prepared by our venerable layman, Judge Baker of Hallowell, for the Preachers' Association, on the "Perils of Methodism," he makes some points worthy our consideration. "A loss of spirituality will endanger the future of Methodism." The church is also endangered by the decadence of the aggressive Pauline spirit—neglect of the regions beyond the "stations;" the gradual conformity of our church to the customs of other and older sects; in long prayers, long sermons, and suppression of the amens. Judge Baker sees evil in the want of earnest and enthusiastic singing. As we hope to keep our place in the front of evangelistic work, Bro. Baker urges the importance of the abiding indwelling of the Holy Ghost.

The beautiful new church at North Conway, which has been slowly coming to completion, was dedicated last Tuesday, Rev. J. W. Hamilton, of People's Church, Boston, preaching the sermon. Notwithstanding the fearful storm prevailing on the day of dedication, the church was full of interested people, and after the sermon Mr. Hamilton worked up a subscription of over \$1,000. A few loyal souls gave right royally. Dr. Brown preached in the evening, at which service they contemplated securing enough to purchase a bell. The church was dedicated without debt. Bro. D. Pratt, who commenced the work, and Bro. Tinker, who finished it, are singing the doxology together, and a large chorus join them. This new church will put our interests at this point at high-water mark.

The Bailey evangelists have been laboring with Bro. Jones at the Methodist Church in Gorham the past three weeks, and nearly one hundred conversions are reported as the fruit of the work. The work is still in progress.

The friends of Rev. N. D. Center at Ramford recently gave their pastor a donation of \$50.

Rev. Bro. Harris, of Bridgton, has recently organized his converts into a Bible class for the study of the Bible, after the plan of Dr. Steele of Woburn. He has about thirty enrolled in his class.

Mrs. Nutter is already planning for the Chautauque Assembly at Martha's Grove, Fryeburg, next summer. Her lieutenant, Bro. Collins, is assisting her in preparing the programme. Sister Nutter's endeavors and the interest she serves merit success.

The Salvation Army has leased a hall in Lewiston, and commenced a campaign there on Sabbath, Feb. 15. They got a large hearing in Biddeford, Saco and Portland.

Rev. S. Record has been holding a series of revival meetings at Onquaguit, assisted by Rev. E. S. Stackpole. A hopeful interest is in progress. A recent sermon by Bro. Stackpole, full of impressive points to young men, is published in the Bath Daily Times.

Rev. N. C. Clifford, our Conference colporteur, has been laboring in Portland among the churches, and is now at work in Lewiston and Auburn. The churches in Lewiston and Auburn are thriving notwithstanding depression in business. Old Park Street is enjoying a healthy revival interest.

Rev. A. S. Ladd opened a course of lectures at the M. E. Church, North Augusta, last Monday. His subject was temperance.

AUGUSTA DISTRICT MINISTERIAL ASSOCIATION.

The Augusta District Ministerial Association opened its session at the M. E. Church, Hallowell, on Monday evening, Feb. 2, by a sermon from Rev. C. L. Libby on "Prayer," from John 14:14. Three hours were devoted to as many prayer-meetings marked by the manifest presence of God. On Tuesday evening a lecture was delivered by Rev. Wm. Butler, D. D., founder of Methodist missions in India and Mexico. For two hours this wonderful man instructed, thrilled and delighted his audience with graphic descriptions of the struggles of Protestantism against Romanism in Mexico. Grandly he illustrated the favoring providence of God resulting in the abolition of the Jesuits from the country and the establishment of a Republican government based upon liberty and equal rights.

Essays were read on the following topics: "Results of Celebrating the Centennial of 1884," by Rev. S. Allen, D. D., and Rev. J. M. Frost. "Nature of Future Punishment," by Rev. J. A. Corey and Mr. C. E. Towne. "Perils of Methodism," by Rev. Caleb Fuller; in his absence read by the secretary.

"The Sermon, Preparation of," Rev. J. B. Lapham; "Matter and Delivery," Rev. W. S. McIntire. Animated discussions upon each subject proved very profitable and interesting.

During the session a permanent organization was effected, and the following officers elected: President, A. W. Pottle; vice-president, S. Allen, D. D.; secretary, J. M. Frost; treasurer, W. F. Holmes; executive committee: J. B. Lapham, W. S. McIntire, C. L. Libby. Fourteen brethren were present, and the following visitors: Rev. C. F. Holbrook, Rev. Edward Chase, and A. S. Weed, of Boston.

The following resolution was passed:—Resolved, That we express our thanks to the people of this church, by whom we have been so kindly entertained; also that we express our thanks to the pastor and the executive committee, for their careful arrangements for the meeting.

On account of the severe weather, the attendance was small, but a good degree of interest was sustained to the adjournment at noon on Wednesday.

SEC.

EAST MAINE.

BUCKSPORT DISTRICT.

Calais. — Methodism in this beautiful eastern city is in a prosperous condition. Souls have been converted during the last five weeks. The people seem to know how to appreciate Bro. Haley and his worthy companion, who finds a happy home among them.

Pembroke. — Rev. A. W. C. Anderson is the under-shepherd of this flock. He has been, and still is, in labors abundant. He has found a warm place in the affections of the people. He has secured one of the best parsonages in the Conference, if not the best, with four acres of good land. The society have partly furnished the house. Since their purchase a deceased brother has bequeathed them another house. They are now enjoying a course of lectures. Rev. L. L. Hanscom, of Bucksport, opened the course, Feb. 4. They promise to be a success.

Edmunds. — This laborious circuit is traveled by Bro. Nanton, who is a man of pluck and energy. The work is prospering all over the charge. He has also started a course of lectures. The first was delivered by Rev. L. L. Hanscom, Feb. 6. The severe storm and cold greatly affected the attendance.

H.

VERMONT.

Bro. A. Scribner, of East Burke, has responded to several calls to deliver his lecture on "What shall we do with our boys?" which is well spoken of by those who have heard it; and Bro. J. Houston, of Stowe, has an excellent lecture on "The value of an old book." They were both delivered in the course at Glover.

Bro. Moses Adams, of Weston, an estimable local preacher, who for many years was an acceptable supply on different charges, has just passed his seventieth birthday. The pastor writes: "He is highly respected and honored by the whole people, and is one of the pillars of the church as well as one of the most trusted counselors of the pastor. . . . His constant presence, his never-failing cheerfulness, and his personal piety, are a great help to us in all our meetings."

Bro. G. W. H. Clark, a superannuated member of the N. E. Conference, who resides at St. Albans, is closing up a three-years' pastorate at Enosburg Falls, under pleasant circumstances. General prosperity has characterized the entire pastorate, and a goodly number have been added to the number of those "who are saved."

The outlook at Williamstown has decidedly improved. The Sunday-school has nearly doubled, the congregations are on the increase, and the finances are in better shape. Bro. H. Webster lives in the confidence and respect of his people.

At Springfield, Bro. W. J. Johnson has enjoyed a congregation averaging 225, showing that his services are appreciated. Through an accident on the railroad, which blocked the track for several hours, he failed to reach Essex Junction to give the lecture he was expected to deliver last week, on "Borrowed and Wanted."

Bro. E. Folsom, of Newport, lectured on temperance at Albany a few evenings ago, and organized a Good Temperance lodge.

Bro. L. Dodd, of Barton Landing, Bro. J. E. Knapp, of Chelsea, and Bro. A. S. Maxham, of Watfield, have been the recipients of generous donations by their parishioners.

At the donation given to Bro. F. W. Lewis, of Perkinsville, a few days ago, Bro. W. R. Davenport, of Weston, delivered a popular lecture.

Increasing prosperity attends the work at Barre. Bro. A. M. Wheeler has baptized and received several into the church. Their parishioners visited the pastor and his family generously, one evening last week.

Bro. E. W. Culver, of St. Johnsbury, is rejoicing in the progress of one of the most thorough revivals of his ministry, characterized especially by pangs of conviction for sin on the part of the seekers and great joy in conversion. An evangelist is helping in union meetings just now. Of course our people join heartily in the union services.

At Gayville the year is closing up hopefully. The services are full and the spirit excellent. Bro. H. K. Hastings has modified his plan of preaching, so as to give Gayville more of his time. The membership here will be increased twenty or more.

The revival continues at Mechanicville with unabated interest. The number of cases of special interest has reached over seventy.

A good work has developed at Ludlow. Twenty or more persons have sought the Lord, and Bro. E. Snow is closing his pastorate here under these gracious circumstances.

At Rochester, Bro. T. Trevillian baptized three last Sunday, with more to follow. There is a marked increase of spirituality in, as well as attendance upon, the means of grace.

There is a generally quickened interest throughout the Conference, and the number of conversions in the aggregate will be large. We are starting into the second century of American Methodism quite in the old-fashioned way. May God help us all to do "more and better work for Jesus!"

H. A. S.

CONNECTICUT.

New Haven. — Sunday, Feb. 1, was a notable day in Trinity M. E. Church, of which Dr. J. O. Peck is pastor. The services in the morning were entirely occupied in the reception of new members, the administration of the rite of baptism and the holy communion. One hundred and fifty-four new members were received by letter from churches of this and other denominations, including Congregational, Baptist and Episcopal, while the remainder were received on profession of faith, the fruits of the present religious interest which has been prevailing at this church for the past month. The space about the altar was crowded with the candidates for admission, among whom were many entire families, and by far the larger part being adults. The rite of baptism was administered to fifty-four of the number received, and the entire exercises were of a most impressive and interesting character. Since the beginning of Rev. Dr. Peck's pastorate with this church, last April, three hundred and one have been added to its membership, nearly two-thirds of this number being by profession of faith. This is probably unparalleled in the history of any church in New Haven.

RHODE ISLAND.

Rev. C. F. Sharpe and wife were surprised and "pounded" by the young people of the Harris Avenue Church, Providence, Wednesday evening, Jan. 21. As neither of them was seriously injured, no complaint for breaking and entering will be made.

Rev. J. Thompson, pastor of Thomson Church, Pawtucket, who was thrown from a carriage and badly injured, occasioned by a running horse, is at his work again, and preached, Sunday, Jan. 25, from "An horse is a vain thing for safety."

Revival services, with good results, are continued in Trinity, Hope Street, Mathewson Street and Chestnut Street Churches.

Hon. S. S. Morgan, father-in-law of Rev. A. P. Palmer, pastor of the M. E. Church, Brockton, Mass., died at his residence, West Winfield, N. Y., Jan. 19, aged 57. His death was occasioned by being thrown from his carriage. Mr. M. was an eminent lawyer, benevolent, a friend of the poor, and freely gave of his substance for the support of the Methodist Church in West Winfield. His widow and four children (three married) have the sympathies and prayers of friends in this deep bereavement.

Rev. J. Benson Hamilton, pastor of Trinity Church, Providence, read a paper before the Methodist Ministers' Meeting in that city, Monday morning, Jan. 26, on "Is Rural Rhode Island Heathen or Christian?"

President Robinson, of Brown University, delivered a sermon on "Prayer," in Manning Hall, on Thursday, Jan. 29, the day of Prayer for Colleges.

Rev. A. W. Seavey delivered his excellent lecture, "Glimpses of the Old World," in Embury Church, Central Falls, Jan. 28.

On the same unfavorable evening of wind and storm, Rev. D. A. Jordan, of Fall River, lectured in the Methodist Church, Portsmouth, on "Blunders."

The fourth quarterly conference of the Asbury Church, Providence, unanimously requested the return of their pastor, Rev. W. J. Smith, for another year.

There have been eighteen seekers in the Bristol Methodist Church since Jan. 1.

Eight were received on probation, six baptized, and five received into full membership, in the Cranston Street Church, Providence, Sunday, Feb. 1. Rev. H. A. Cook is pastor.

Good tokens continue in Warren. Rev. J. H. Nutting received six on probation, Sunday, Feb. 1.

Broadway, Providence, Rev. C. B. Pitblado, pastor, is sharing in the abounding grace. Nine were received into full connection, and several on probation, Sunday, Feb. 1.

Conversions are the rule at Central Falls. Rev. G. M. Hamlen, the pastor, has taken members into the church every month except one during the Conference year.

Pastor Allen at Portsmouth has an exceptional experience in his congregations on week-day evenings. Many unconverted attend them. These under their earnest, fervent appeals are turning to the Lord. Ten rose one evening for prayers. Feb. 8, there had been six conversions, and six received in full membership.

At Trinity, Providence, twenty-four were received on probation and six in full, Sunday, Feb. 1.

Rev. J. W. Willett, of Woonsocket, was thrown out of a sleigh recently and dragged for some distance by the reins. He was bruised and scratched, but not seriously hurt.

The Congregational Club of Providence invited the Baptist and Methodist Social Unions to meet to consider the interests of the Y. M. C. A. work in Providence and throughout the country. Rev. Dr. Voss, president of the club, introduced the speakers. These were principally members of the Association — Mr. H. M. Moore, esp., of Boston, C. K. Ober, a graduate of Williams College, Mr. E. W. Watkins of the Inter-

(Continued on page 5.)

THE TRUTH.

We are analyzing all the Cream of Tartar used in the manufacture of Cleveland's Superior Baking Powder, and we hereby certify that it is practically chemically pure — testing as high as 99.95 per cent and not less than 99.50 per cent.

From a hygienic point of view we regard Cleveland's Superior Baking Powder as the ideal baking powder, composed as it is of pure Grape Cream of Tartar and pure Bicarbonate of Soda.

STILLWELL & GLADDING.

Chemists to the New York Produce Exchange.

New York, Nov. 25, 1884.

Cleveland's Superior Baking Powder does not contain Ammonia, Alum, Lime, Potash, or Bone Phosphates, and it is ABSOLUTELY FREE FROM ADULTERATIONS.

Money Letters from Feb. 7 to 14.

C. Q. Alley, M. A. A. Cason, Mrs. G. Abbott, U. S. Rebe, L. W. Barton, M. A. Burns, S. Beck, U. Clark, Wm. T. Cahn, L. C. Deas, R. K. Elliott, T. J. Everett, D. R. Froehly, E. S. Fletcher, P. M. Frost, M. Farwell, N. B. Forbes, Wm. Gordon, C. L. Haugh, E. W. Hutchison, J. Hatch, G. W. Hunt, J. Hollaghead, S. Leach, A. B. Lovell, K. N. Measey, G. W. Mansfield, A. McCard, R. McElroy, H. W. Miller, E. Newell, A. Noon, G. F. Poole, E. T. Perkins, C. Parkhurst, P. H. Phinney, C. F. Klee, S. A. Rich, R. F. Spaulding, J. B. Smith, J. B. Sanborn, N. C. Strout, M. S. Terry, A. L. Tuttle, J. T. Van Burkum, M. G. Y. Woodward, L. Westworth, N. Wallace.

IMPORTANT.

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Marriages.

[Marriage notices over a month old not inserted.]

BAKER-SMITH. — In New York, Conn., by Rev. F. C. Baker, Arthur Baker and Ella M. Smith, both of N. Y.

Deaths.

MERRILL. — In Middletown, Conn., Feb. 2, of consumption, Mrs. Nellie C. Merrill, wife of Prof. C. T. Merrill, and only daughter of Prof. George Prentiss, aged 24 years.

Business Notices.

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Church Register.

HERALD CALENDAR.

Meeting for the Promotion of Holiness every Monday, at 2 p. m., in Wesleyan Hall.

Dinner Dis. Preachers' Meeting, at Exeter, Feb. 15, 19.

N. H. Preachers' Meeting, Springfield, Vt., Feb. 20-25.

Providence Dis. Min. Assn., at Broadway M. E. Church, Providence, Feb. 26, 28.

New Bedford Dis. Min. Assn., at Fourth St. Church, New Bedford, March 2-4.

CONFERENCES.

Place. Time. Bishop. New England, Springfield, Mass., April 9. Foss. N. E. South, Rockville, Conn., " 16. Harris. N. Hampshire, Littleton, N. H., " 16. Foss. Maine, Biddeford, Me., " 20. Harris. Vermont, Bellows Falls, Vt., " 20. Harris. East Maine, Ellsworth, Me., May 1. Bowman.

QUARTERLY MEETINGS.

BUCKSPORT DISTRICT — FOURTH QUARTER.

MAINE. Edmunds, 6 p. m., and eve; Whitings, 5, eve; Pembroke, 7, 8. (Remainder next week.)

C. E. LIBBY.

NORWICH PREACHERS' MEETING.

The next meeting of the preachers of Norwich and vicinity will be held in the parlors of the Central Church, Norwich, Monday, Feb. 26, at 7 o'clock in the evening by the same. All former pastors and friends are cordially invited to be present.

O. H. STEVENS, Pastor.

PREACHER WANTED.

I want a preacher for Stratford, a town on the Chicago & Northwestern R. R. The charges are five appointments and pay \$4.00 and passage.

J. W. WALKER, P. E., Port Dodge, Ia.

DEDICATION.

The new M. E. Church, of Mount Vernon, Me., will be dedicated to the service and worship of God, Wednesday, Feb. 25, at 11 a. m. Sermon by Rev. L. B. Bates, of Boston. Preaching at 7 o'clock in the evening by the same. All former pastors and friends are cordially invited to be present.

O. H. STEVENS, Pastor.

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The Family.

"JESUS ONLY."

BY L. F. H.

Burdened with a weight of anguish,
Once I sought a place of prayer,
And the cloud hung dark and heavy,
Seeming more than I could bear.

O my Father, dost Thou hear me?
O my Father, dost Thou know?
And I told Him all the anguish,
All its bitterness and woe.

Waited I then long in silence
For the help that could not fail;
Crushed and helpless still, yet clinging
With a faith that must prevail.

'Twas not hope, and 'twas not gladness,
That unto my waiting came.
Only Jesus—Jesus only,
Hushed my heart, and stilled its pain.

And a calm, so deep and solemn
Took possession of my breast;
Not a wish, and not a murmur,
In that sweet, untroubled rest.

Once again, when joy was filling
Life's cup to the very brim,
And in ecstasy of gladness
Fancies floated through the brain,—

As I sought my couch in slumber,
Lo! I faded from my sight;
Only Jesus—Jesus only,
Filled my soul with new delight!

And a peace, so sweet and holy,
Stole through every sense and thought,
Nothing else had e'er so charmed me,
Naught beside such bliss had wrought.

Thus I learned in deepest anguish,
God is greater than our pain;
And in joy's sublimest moment,
Christ himself is greater gain.

Often since, through troubled waters
I have walked, but not alone;
Always when the waves are deepest
Strength is given not my own.

I have learned that God is faithful;
I have learned that God is true;
And the strength that He can give us,
Is enough for me and you.

And if, when death's waves are rolling
At my feet, I then shall see
Only Jesus, Jesus only,
Wondrous rapture death will be!

THE PROMISE OF THE FATHER.

BY MRS. M. D. WELLCOME.

THIRD PART.

We have seen how that our High Priest was anointed with the Holy Ghost. Now, is there anything to show that His sons were anointed, also, the anointings of the sons of Aaron? We refer you to 2 Cor. 1:21: "Now he which establisheth us with you in Christ, and hath anointed us is God." John is confirmatory of Paul. In his first epistle (2:20, 27) we read: "But ye have an anointment from the Holy One." "The anointing which ye have received of Him abideth in you . . . the same anointing teacheth you of all things, and is truth."

It needs no argument to prove that the anointing and the baptism of the Spirit are identical. The evidence we have drawn both from the type and the antitype ought to deeply impress every one with the essential need of fulfilling the law in the matter of the anointing as well as of baptism with water; and of the two, which is the more essential? John's baptism, or Christ's?

In referring to this type of Aaron and his sons, it impresses us that we have a strong confirmation of the position taken at the first, viz., that the promise of the Father belonged only to His children, His sons and His daughters; for, while true that under the typical law the sons only of Aaron could be anointed with the holy oil, and minister at the altar, the ushering in of the new spiritual dispensation placed all on a level; in the new economy there is neither male nor female; the daughters of the Lord may be anointed and prophesy; they were gathered in that upper room praying with one accord—"the women, and Mary the mother of Jesus, with his brethren, and the apostles"—and when the Spirit came like a mighty rushing wind, they were all filled with the Holy Ghost, and the cloven tongues of flame rested on each head. After this we read that Philip the evangelist had four daughters which did prophesy. The temple of the new economy is the church of God; the stones of the spiritual house are living members; the priesthood is royal and holy, and they offer up spiritual sacrifice, acceptable to God by Jesus Christ (1 Peter 2:5, 9).

Thus we clearly see that in the enlargement of the kingdom, in the abolishment of the ritual law with its ministrations of death and the introduction of the ministration of the Spirit, the substitution of the fleshly tables of the heart for the tables of stone, the breaking down of the middle wall of partition between Jew and Gentile, bond and free, male and female, and bringing all on the same plane, making all one in Christ Jesus, the blessings and privileges of the Gospel are free and alike for all. It is no longer the sons of Aaron alone who may have the outward baptism of water; not they only who, clothed in the royal and beautiful garments of the Father, their heritage throughout their generations, receive the anointing of the Lord; not they alone who may approach unto the hallowed altar and offer sacrifices unto God. We have an altar whereon every one may present themselves a living sacrifice, holy and acceptable. Every one who is clothed with the garments of salvation, the righteousness of the Lord Jesus Christ, may have the anointing of the Holy Spirit, and by its aid minister in the sanctuary in some form of service. "Your sons and your daughters, my servants and my handmaidens, shall prophesy," does not mean that all of their sons and all of the Lord's servants shall prophesy; no more, then, shall all

of the daughters and the handmaidens. Many understand prophecy to mean the foretelling of future events. The prophets of old did predict things to come when moved thus to do by the inspiration of the Spirit, but much more frequently did they instruct and admonish the people. Paul, however, gives us the New Testament meaning of the word "prophecy": "He that prophesieth speaketh unto men to edification, exhortation and comfort" (1 Cor. 14:3).

Dr. Whitby, in commenting on this passage, says: "The person who has the gift of teaching is much more useful to the church than he is who only hath the gift of tongues, because he speaks to the profit of men, viz., to their edification by the Scriptures he expounds, to their exhortation by what he teaches, and to their comfort by his revelation."

Dr. Clarke adopts this comment of Whitby, and in his exposition of 1 Cor. 14:5: "Every man praying or prophesying." "Any person who engages in public acts in the worship of God, whether prayer, singing or exhortation, for we learn from the apostle himself that that to 'prophesy' signifies to speak unto men to exhortation, edification and comfort, and this comprehends all that we understand by exhortation, or even preaching. 'But every woman that prayeth or prophesieth,' etc. Whatever may be the meaning of praying or prophesying in respect to the man, they have precisely the same meaning in respect to the woman; so that some women, at least, as well as some men, might speak to others to edification, and exhortation, and comfort. And this kind of prophesying or teaching was predicted by Joel, and referred to by Peter. Had there been no such gifts bestowed on women, the prophecy could not have been fulfilled." Elsewhere Dr. Clarke says: "He that prophesieth hath the gift of preaching."

SNOW-FLAKES.

How merry and how beautiful
Are the snow-flakes in the air!
As soft, and pure, and noiseless, they,
As an unspoken prayer,
With touches gentle, deft, and light,
They dress the earth in robes of white.

They cover a lonely sight
With their own loveliness;
And hideous things grow beautiful,
Which they have come to bless.
They hide the world's worst blot away,
So pitiful and tender they!

The daisies flowers that dared to wait
Until the first snow fell,
Are gently hushed to soft sleep
By friends that love them well;
And, warmly nursed from wind and cold,
Their hearts another spring-life hold.

The snow-flakes are the children's friends;
Young eyes look out to see,
With wonder and with joyousness,
How white the world can be,
That, dimmed by wrong without, within,
Too often looks as black as sin!

Oh, snow-flakes, from your teachings seek
Some truth to turn away;
So catch awhile the ears of men,
And now, as always, say
That He, who led for sins of men,
Can wash the foulest white again!

MARIANNE FARNINGHAM, in *Christian World*.

CHOICE THINKING.

BY MRS. N. H. KNOX.

Some months ago, a little niece asked me a question in politics which had reference to the ballot. After answering it as best I could, I added that women did not vote. "I know that," was her immediate reply, "but they can think, can't they?"

In this age, when great national issues are pending which involve the sacredness of the home and the welfare of the children, it becomes our duty to think, and to think wisely. How can we think most wisely?

Not long ago a stranger arose in our prayer-meeting and made this statement: "We cannot think right unless God's Holy Spirit guides our thought." If this be true—and no Christian can doubt it—the foundation of our choicest thinking is in Him whose thoughts are not as our thoughts. No heart, no intellect, can wander very far into error when in sincerity it seeks heavenly guidance. The greatest danger lies in forgetting or ignoring this help without which we cannot think wisely.

The women of our land are not thoughtless, but their thoughts are not reaching far enough. My mother used to tell of a little girl who was a cripple. Hour after hour she would sit in the chair provided for her, and look upon the activities of the household in which she could not participate. One day some one asked her what she was thinking about. "Thinking about nothing," she replied. "I sit hours and think nothing!"

Some weeks ago a Boston daily, in a short article upon misdirected energy and applied to crazy quilt ingenuity, and more remotely to "cross-stitch dogs on rugs and parrots in high relief on lamp shades," made the following statement: "It is the chief misfortune and limitation of women that their aims are petty. When these are conscientiously petty, as in the misguided struggle for decoration, it is naturally difficult to substitute larger ones. The cumulative teaching of all time having been that women should be satisfied with patchwork, merriment, moral and manual, it is perhaps unreasonable to expect them to repudiate it. But most women have ambitions, and not as aspirations. And most women need to be reminded that the time they daily industriously waste, would do for them what it does for men—conquer new worlds."

I think it is Beecher who says that "the thinker is greater than the doer." Our thoughts may be unworthy of us, but we have no right to be unworthy of our thoughts.

handing it to me, inquired in all sincerity, "What shall I get for my lesson to recite day before yesterday?" Unless some of us who are older take care, we shall find ourselves thinking for time past. It often proves that when our thoughts reach crystallization, they belong only to the past, so rapidly flows the current of events.

Choice reading helps choice thinking. Our homes may be well supplied with the best literature, but unless we read, it will not develop or elevate our thoughts. Martin Luther said: "I once bought a Homer in order to make myself a Grecian." Whatever he thought of the result, we know that he continued to be a German even in thought. But when Luther first opened a Bible, the depths of his great heart were stirred, and he exclaimed, "O God, could I have one of these books, I would ask no other worldly treasure!" The study of the Bible, not simply the possession of it, helped to make him the eminent thinker which he became.

We ought to cultivate choice thoughts to exclude evil ones. Out of the abundance of the heart the mouth speaketh. We also read, "If thou hast thought evil, lay thine hand upon thy mouth." The proverb says,—

"Evil is wrought by our want of thought."

As well as our want of heart.

Americans ought to be, as they are, a thinking people. In a nation like ours, whose Constitution embodies the ideas of freedom and equality in its first declaration of principles, it could scarcely be otherwise. But there is danger to our Republic without choice thinking by the people; not alone by the master thinkers, but by the masses; not alone by the politicians, but by the patriots, and we are all patriots.

At this peculiar epoch in our national history, it becomes the duty of every American citizen to guard his thoughts, that his words and influence may be right. From the archives of the past and from the voices of the present multitudes of choice thoughts are thrust upon us, and ample opportunity given us to learn wisdom from the wisdom of others.

The rush and thoughtlessness which surround us develop carelessness in ourselves, and it would be a great gain for choice thinking if all of us would take the vow required of a candidate when he presented himself for the honors of knighthood in the old days of chivalry, which was: "To speak no slander, nor listen to it."

Our Girls.

THE BANG.

Oh, bang, the horrible bang!
Worse, even worse than the modern girl's slang,
Covering, hiding the forehead so fair,
Warning young men of that girl to beware.

See it disfigure the head of a child,
Spoiling her features, so fresh and so mild;
Cut with the kitchen blade down to her eyes,
Leaving her brows an affair of surmise.

Plenty of charms has the sweet little girl,
Eyes of clear azure and teeth of pearl pure,
Yet we must ask, of her head and its shape,
"Is she a daisy, or is she an ape?"

See her grown sister, her bangs all in curls,
Deeming herself the most lovely of girls,
Making that bang with such exquisite care,
Look like a plaster or poultice of hair.

Young fellows stare at such girls as they stop,
Not to admire, but to quiz their make-up;
Under a bang, where the bang is so deep,
"Mungles ought to be plenty and cheap!"

Grandmother, too, must come out with a bang,
Nearly as bad as the rest of the gang,
Hiding the forehead that grandpa admires
Under a frizz that she borrows or hires.

Why should our women, the lords of our hearts,
Make themselves frightful by hideous arts?
Why should they cover their foreheads so
Under a frizz that she borrows or hires?

Worse than the male fool who plasters his hair!

Surely the serpent bequeathed us a fang,
Left in the garden and known as a bang.
Let it depart, and by no more insidious
Ways may the beautiful make themselves hideous.

—Selected.

ROSAMOND'S WORK-BASKET.

BY KATHARINE LINT STEVENSON.

"Why! I never dreamed that it could talk! It must be an enchanted basket!"
And Rosamond pushed back the thick curls from her forehead, and bent forward eagerly to listen.

She was lying in her pretty white bed, with Grimm's Fairy Tales still upon the counterpane, where it had fallen from her sleepy hands the evening before. The room was just as she had left it, with the first faint rays of morning light bringing slowly to view its fresh, green daintiness.

She was alone—she felt sure of that; and yet she had awakened with a start to find the air filled with faint, tinkling voices, which gradually became intelligible to her startled ears, and seemed to issue from the sunny bay-window; where, on a low stand, stood her work-basket.

"I declare," she heard, in indignant tones, "if it isn't enough to make any respectable basket wish she had been bought by that poor, sad-faced girl who looked at me so wistfully! I confess I didn't want to go with her at all, and felt very glad when she said five dollars was more than she could pay. But my pride has had a fall. I wanted a 'broader sphere of usefulness'—Oh, yes! and I've got it! Look at me! No, I won't ask you to do that, for you'd need a microscope to see me. It's four weeks, at least, since I've seen the light of day, and it does seem as if my back would break under the weight of you clothes!"

"Don't! I remember the night I was brought here? Oh, yes! Very glad little Miss was to get me then—very glad! She jumped up and down with joy, and when her mamma said, 'Now, dear, you are twelve years old to-day, and I shall expect you, henceforth, to mend your own clothing, and to keep this basket always in perfect order,' she promised very freely. She kept her promise, too, for just one week. Every minute she was in the house I was by her side, and she even cut a hole in one of her old aprons because she had nothing else to mend. There's no snipping

holes now; no, nor mending them, either!"

"Well," broke in a sharp voice, "I'm sure you haven't anything more to complain of than I have. I haven't cut any garment so long that I'm growing rusty. It would be a perfect delight even to snip off threads—a thing I always detested. As for cutting out a new garment, I never expect to know that delight again. The last thing I cut was that doll's mantilla, in which she has taken exactly six stitches, for I counted them."

"What do you think of us?" burst in a chorus of fine little voices. "Not one of us has drawn a thread through cloth for more than a month, and our eyes are just aching to see the light of day."

"And I'm aching to give you a push," cried a deep, rich voice; "if I am an elegant good thing, I find there's no delight save in being used. I have one comfort, though—she forgot to shut me up in that velvet case. It is a careless in her, to be sure, but if I had been obliged to lie in that prison all these weeks, I don't know what would have become of me!"

"After all," cried another, "I think we clothes have the hardest of it, by all odds. When her mother used to take care of us, we were mended each week and folded neatly away. Now look at us! Here we are all huddled together. Every week her mamma comes, with such a sad face, and puts more of us on the pile. I'm sure her bureau drawers must be nearly empty. I heard her say yesterday that she couldn't see what how many pairs do you think responded? Sixteen! What she'll put on this morning I don't know, for she was out skating all yesterday afternoon, and that always means holes in stockings."

"Yes!" chimed in the basket. "I can stand anything better than her mother's sad face; but when she came in last night and said softly, 'My poor, careless little daughter! I fear even this lesson may be of no avail, I declare I feel—'"

Just how the basket felt, Rosamond never knew; for the voice which had gradually been growing fainter, seemed suddenly to cease altogether, and the curly head fell back upon the pillow. She awoke with a start to find the sunlight flooding the room. Her first glance was toward the bay-window. There stood as formidable an array of unattended clothes as ever a girl of twelve gazed upon. For an instant she groined dismay—it was Saturday, and she had expected such a jolly day! Then she sprang bravely up and hurried into her clothes.

I think she spent a longer time than usual upon her knees that morning, and I know that when her mother came to the door to see if she were ready for breakfast, it was a very busy little maiden that she found seated in the low sewing chair.

All that day she worked, needing her mother's command for even the short walk she took in the outer air; and each time she folded a garment she felt as if a chorus of tiny voices were crying, "Thank you."

It was not until bed time, as she curled down at her mother's knee in the warm firelight, that she told the secret of this surprising industry.

"It was certainly a very wonderful dream, dear," said her mother, in answer to her inquiring pause.

"Why, mamma! do you think it was a dream? I think they really spoke." "I think God really spoke to you, my child; and it matters very little whether the call to duty came to you in the day, from the depths of your conscience, or in the night vision, from the depths of your work-basket."

The Little Folks.

LITTLE MISS HYJENNIE'S PARTY.

BY ESTELLE MENDEL.

Eight little girls, eight beautiful wax dolls all in their "bestest," two bright, sunny parlors, a hall and library for "houses"—oh, what fun they had, "visiting!"

Mamma and Aunt Sue seemed to be very busy at some fancy work in a quiet corner of the cheerful library, but they scarcely took a stitch, the chatter of the little folks was so very funny and interesting.

Not a moment had those little busybodies lost from ten o'clock till one, when Mrs. Perry called them to dinner.

"Oh, see," cried the midjet of a host in delight, as she saw the picture her mamma had hung on the wall for the occasion. "We're doin' to celebrate Wash-ton's birthday to-day, tause it's de same day as mine. Dare he is sayin' doo-dye to his muver fen he does to war," she said mournfully, "an' dis is his eye an' chil-luns, only 'tain't his life yet; an' an' dare is Wash-ton stain' in his horse in soger clo'es; but he's dead now," said Maud with a cute little sigh, "an' don't to heaven; ain't dat too bad?"

The children did not care to linger long about the pictures, or even the beautiful flowers and birds in the conservatory off the dining-room, for they were hungry. Mamma and Aunt Sue soon had them seated and helped to the rather queer bill of fare, I suppose you will say, for a party—for it was creamy mashed potato, yellow squash and turnip, a delicious roast of beef, with bread and butter, as a first course.

"Does you eat pork?" asked the little host of Nellie Ray, when they were fairly at work, and mamma and auntie had withdrawn from the room.

"Why, yes, don't you?" replied her friend in surprise.

"No, papa don't buy it no more tause it's geesy an' makes sores. Mamma's dot a fole lot o' books as says so; an' I don't drink fen I eat—no ttil a dood file after I dits fur, tause mamma says told water puts de fire out in here (plac-ing her little hand on her stomach), an' den dey has to do to work an' heat up

adn, an' dey dits all tired out, an' dat's fo make me tross an' have a head-ache."

"Oh, do hear her," cried her little guests, greatly amused.

"I don't drink water, either," said Little Ward, "mamma gives me tea and coffee, only it's weak."

"Oh, if you drink dat," returned Maud, looking very wise and serious, "you'll do jes' so (shaking her plump hands) an' fen you drow up you'll be col'd, awtel col'd, jes' like a darkey, an' you'll die fix' an' bacco; papa an' mamma don't drink it now, but I used to drink it once."

Oh, how the little folks laughed at this, but Little Miss Wise-head was not a bit put out.

"An' if you want to feel frisky an' dool, like Uncle John's tolt out in de tuntry, you musn't eat ples an' take an' a fole lot o' candy, but jes' a little teeny-teeny bit once in a fife fen you eat bectatuf an' dinner. But you tan' eat a fole lot of apples, an' oranges, an' drapes, an'—oh, I don't know—but you tan' eat dem 'tween meals, or fen you does to bed, tause you'll deem—oh! awful sings! Does you?"

But none could reply. All were laughing, and some were choking, it was so funny.

"There, there, little Miss Hyjennie," said mamma as she and auntie straightened their faces and came to the rescue: "You must give your company a better chance to eat, or we shall have an accident."

"Is her name Maud Hyjennie Perry?" asked Fannie Cole, noticing the strange name.

"No; but I think I must tell you why we sometimes call her that," replied Mrs. Perry. "Some of you that are older will remember that our plump little darling used to be frail and sickly. The doctor said we must give her better food, and let her live out doors more, or she would die."

"Yes," broke in Maud; "Doo'or Smil said if you take dat wose in dare an' put it down cellar in de cole an' dark, it'd drow pale an' die, an' so mamma sough the javer spoll her tar-pets an' my dood clo'es dan buwy me up in de ground."

"Yes, dear," continued mamma, "and by doing what the doctor said, the little girls will see what a stout, healthy girl you have become. Then we called her little Miss Hygiene for fun, because hygiene means eating and living right; but when we heard of a man who couldn't read very well, calling it hyjenie, we changed it to that."

But Aunt Sue and the servant now had things cleared and ready for dessert, and Mrs. Perry helped to serve the pure and delicious candy and the luscious fruit. This eaten, another hour of play followed, and the little folks were ready to go home.

Of course each had to tell her mamma of the funny little Miss Hyjennie and her queer party, and we only hope those mamma got some hints for their own pale, sickly little girls.

THE EYES OF LOVE.

They tell us Love is blind, but is it so?
Is not Love open-eyed and quick to see
The hidden good that from all other eyes
Deeply concealed may be?

"What can be seen in her?" one asks dismayed.
"She is plain, and poor, with not one bit of mind;
Unused to worldly ways, quiet in speech—
Surely, Love must be blind!"

With all her gifts and countless graces,
And in him, so grave and plain—a perfect cloud—
Ah! (archly) Love is blind!

"See," sneers another, "how the mother bends
More gravely tender, smiling slow and kind,
O'er that frail child, most worthless of them all!
Aye, truly, Love is blind!"

So the world says, passing upon its way,
Having no time nor wish to pause and find
The hidden pearl under the rough, crude soil
Love finds, tho' he be blind!

'Tis only Love that looks beyond the face,
The unattractive form, the quiet lips to find
The pearl of price. The eyes of Love are
Deep-searching, but not blind!

—J. K. LUDLUM, in *New York Advance*.

Miscellany.

Sunshine for the Soul.

Every human soul has the germ of some flowers within; and they would open if they could only find sunshine and free air to expand in. I always told you that not having enough sunshine was what a tendency to lead us in the wrong way. And earth is not beyond its boundary lines; sorrow is but the low cloud passing by, whose upper folds are lighted from the sky.

Rev. Dwight Williams.

Unappreciated.

You are not understood? You are not appreciated? God knows it all, and in the great day you are not to lose your reward. The time of adjusting will come just beyond the shadows in the brightness of eternal day. Every one will be measured and balanced according to real merit. What if we are misunderstood and not appreciated? Have we a sense of duty performed, of a pure life lived, and a humble, faithful walk with God? If so, our way ought not to be a sad one. It is our duty to banish every care and sorrow which has a tendency to lead us in the wrong way. Let us banish everything which pulls down, and hold on to everything which pulls up, and our happiness will increase as we near our final reward.—*Christian*.

Photography in the Hospital.

It is stated that most of the French hospitals have now a photographic studio attached to the premises for photographing the patients at different times. The rapid dry-plate process is employed for this purpose, and there has been devised an electrically operated camera, which is found very useful in obtaining a series of views in rapid succession. Certain classes of patients are photographed on their entry into the hospital, and at regular intervals thereafter. In

case of hysteria, for example, it is said to be interesting to note the original contractions and compare them with succeeding ones, the photographs being all placed in an album for study of the disease, and for comparison with others taken from other patients. In this simple and convenient way the leading features of the ailment are made recognizable. The new printing process also enables these photographs to be copied and distributed to other hospitals and medical men.

Thankfulness.

Said a very old man, "Some folks are always complaining about the weather, but I am very thankful when I wake up in the morning and find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to calm and peaceful life. It is better and wiser to cultivate that spirit than to be always complaining of things as we are. Be thankful for such mercies as we have, and if God sees it will be for your good and His glory. He will give you many more. At least, do make yourself and others unhappy by your ingratitude and complaints.—*The Presbyterian*.

A Mouthful of Bread.

A new and successful charitable work in Paris is called "L'œuvre de la bouche de pain" (the work of a mouthful of bread). It is thus described: "It is a sort of shed, furnished simply with two long benches and a kind of counter. Any one who likes may go in, and, on taking a seat, is immediately waited upon by a tidily clad woman, who passes round a basket containing slices of bread. His slice of bread finished, the new comer goes to the counter, where he is handed a glass of water flavored with a few drops of vinegar, which, having drunk, he goes his way without a question being asked as to who he is, whence he comes, or whether he goes. It would be easy to establish similar systems of relief in the poorer districts of other cities. None but the really destitute would be tempted by such fare, and a slice of bread and a cup of cold water thus promptly supplied might often save some poor helpless one from despair."—*Christian Union*.

The Chorus of Christianity.

I remember hearing a story in connection with our battle-fields. One weary, dreary night, while our army was on the eve of a great and important battle, a soldier paced up and down before the tent of his general. Wearied with his work, he began to sing half to himself, "When I can read my title clear." After a little his voice grew louder, and he sang the hymn as though it were a song of victory. His tones rang out on the still night air. After a little, another soldier, off yonder, hearing the music, and fascinated by it, joined in. There was a duet. A little longer, and another voice, farther off, joined, and there was a chorus, and it was not long before the whole army as far as the mind could reach on either side, were joining in that wondrous chorus, and singing in the presence of the enemy, "When I can read my title clear, To mansions in the sky."

Well, brethren, when I heard the story, it seemed to me that I could see in the far-off distance that wondrous carpenter's Son of Nazareth, standing alone and singing, "Glory to God in the highest, and on earth peace and good will to men." After a little, twelve disciples took up the refrain, and joined in the chorus. After a little longer, in the next century, a still larger number added their voices, and now, after eighteen hundred years have gone by, the music of that wondrous song, which began with Him who stood in his father's workshop, is sung, and echoed, and re-echoed by the whole wide world over. It is our revelation from God, and it is the impulse that lifts us all up to God.—Dr. HERWORTH, in *Christian Mirror*.

Sorrow.

The rain-clouds of the sky are dark and low,
They hide the calm, clear blue above us bent.
They are not, cannot be, the firmament,
For that is fixed with sun and stars, we know.

The storm goes by; street fountains overflow;
The orchards bloom, the fields with violets sprent
Are trod by laughing children in content;
Where beauty dwells the rain clouds come and go.

Beyond the sorrow when our eyes are dim,
Is that infinitude of love which shines,
And fills with peace the heart of the orphan,
And

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